

*Theology vol 62*  
**Sacred Declarations:**

Considered in Two

**LETTERS**

TO THE

**INHABITANTS of *London, Westminster,*  
and all other Parts of *Great Britain:***

Proposing to their serious Thoughts, a SUMMARY of the Divine *Laws* comprehended in the Ten Commandments, and of the Divine *Threatnings* recorded in the Holy Scriptures, against the stubborn Transgressors of them; **THREATNINGS** of Punishments to be inflicted in this World, when the righteous GOD shall visit any *City or Country*, for the Sins of its Inhabitants.

Together with, An Account of a sure Way to Safety, Comfort, and Happiness.

*Search the Scriptures, John v. 39.*

*Seek ye out of the Book of the LORD, and read, Isa. xxxiv. 16.*

*Hear the Word of the LORD, ye Children of Israel: for the LORD hath a Controversy with the Inhabitants of the Land, Hos. iv. 1.*

*Because they regard not the Works of the LORD, nor the Operations of his Hands, he shall destroy them and not build them up. Psal. xxviii. 5.*

Published as a Means to promote Repentance, and Reformation, and to administer Consolation to all serious Christians, in Times of common Calamity. A Book always proper to be in every Family, and its Contents of the utmost Importance to be known unto, and considered by, all Sorts of People.

**L O N D O N;**

Printed for J. BUCKLAND, at the *Buck* in *Pater-*  
*noster-Row.* MDCCCL,

STANDARD

Continued in Two

# LETTERS

TO THE

INHABITANTS OF LONDON, AND ALL OTHER PARTS OF GREAT BRITAIN

Proposing to their fellow-Subjects, a Summary  
of the Divine Law, as contained in the Ten Com-  
mandments; and of the various Duties, re-  
quired in the Holy Scriptures, for the  
conduct of the Christian in his private and  
public Life. To be published in the Year 1780.  
The rights of God, and the rights of Man,  
for the sake of his posterity.



Together with, An Account of the Way to  
God, and Happiness.

By the Author, JOHN WILKINS, ESQ.  
of the Middle Temple, Barrister at Law.  
LONDON: Printed by J. JOHNSON, in Pall-mall.  
1780.

Published as a Manuscript by the Author, and Re-  
vision, and to which the Author has added an  
Appendix, in the Year 1780, containing a  
Summary of the various Duties, and the  
of the mind, to be known, and  
thence, all parts of

LONDON:

Printed by J. JOHNSON, in Pall-mall.  
1780.





A  
L E T T E R  
T O T H E  
INHABITANTS of LONDON and  
WESTMINSTER, &c.

**W**HEN the Inhabitants of any City, or Country, have long revolted from God, when Iniquities have long abounded among them, they then have Reason to fear, and to expect a Suffering under the Divine Vengeance.

When they have long enjoyed the Means, and Opportunities of Knowing God, and his Will, and their Duty to him, and yet stubbornly remain regardless of them, and obstinately persist in Disobedience to his Commandments, they then have the strongest Arguments from the Nature of Things, and the Threatenings of the Divine Law, to be very apprehensive that Destruction from the Almighty may befall them.

It is said in *Heb. x. 26—31*. *If we sin wilfully after that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sin, but a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries [of God.] He that despised Moses's Law died without Mercy under two, or three Witnesses: Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy Thing, and hath done Despite unto the Spirit of Grace: For we know him that hath said, Vengeance belongeth unto me, saith the Lord. And again, The Lord shall judge his People. It is a fearful Thing to fall into the Hands of the Living God.*

That the Inhabitants of *L———* and *W———* have long, and most dreadfully provoked the Wrath of the Holy God, and go on still multiplying the Provocations of his destroying Judgments, is undeniably evident from what his *Lordship* the *Bishop of London*, in his most seasonable and serious Letter to the Clergy and People of these Cities, has very justly observed.

The Righteous God has not only manifested amazing Patience and Forbearance towards us, and the rest of the People of *Great Britain*; but he has, through a Course of many Years, and by various Dispensations of his Providence, both merciful and afflicting, been calling us to Repentance, and Reformation, calling us to seek Peace with him: And he has given awful Tokens of his Indignation, on the account of the numberless Sins against him, by which the Land is polluted; Tokens that the Time of his tremendous Visitation for Sin is very near; nay, but rather that is already begun.

I shall only mention Two Particulars out of many, *viz.* 1. The *MORTALITY*, which, for some Years, has been destroying the larger Cattle; by which  
God

God plainly admonishes us, that if we will not be reformed by such Judgments, he will destroy our Persons. 2. The EARTHQUAKES, which have lately happened. 1. The Mortality among the Cattle is one fearful Token. For after God had threatened to inflict divers Calamities on his People, if they would not hearken to him, and would not do all his Commandments, if they shall despise his Statutes, or if their Soul should abhor his Judgments, so that they would not do all his Commandments, but break his Covenant; I say, after God had denounced various Judgments to be inflicted on them for their Sins, one of which was, that he would destroy their Cattle. (Lev. xxvi. 22.) He says, *If ye will not be reformed by me, by these Things, but will walk contrary unto me, then I will also walk contrary unto you, and will punish you seven Times for your Sins, And I will bring a Sword upon you, that shall avenge the Quarrel of my Covenant: And when ye are gathered together within your Cities, I will send the Pestilence among you, and ye shall be delivered into the Hand of the Enemy.* Vid. Lev. xxvi. 23, 24, 25.

The Holy God, by continuing the mortal Sickness among the Cattle, tells us, that his Wrath is not turned away from us, that we must repent, and amend our Ways, or expect to feel his Vengeance in our Persons; and by the slow Progress of the Mortality among the Cattle, through a Course of several Years, he shews himself a most merciful God, and that he is loth to destroy us. Therefore,

If People will not hearken to the Almighty, but go on in their Trespases, their Guilt will be most heinously aggravated, and the Righteousness of God's destroying Judgments will be most conspicuous, when they shall be executed.

The other Token of God's Displeasure and Controversy with us, are the EARTHQUAKES, which have

have lately happened, not only under these Two great Cities, but in other Parts of this Kingdom.

EARTHQUAKES are the Productions of the Almighty Power of God ; and happen only when and where he commands them to happen : No Astronomer, no Philosopher, can tell when or where the terrible and mighty CONVULSIONS of the Earth shall be : No, no more than they can tell when the Wind will change from East to West, or to any other Point of the Compass, or how long it shall blow from this or that Quarter, or when it shall raise Storms and Tempests: And although natural Causes may be employed in producing such Effects, yet it is God who manages these natural Causes, and who can restrain, or quicken their Agency as he pleases, and who always does so.

It is the Mighty God, who makes the Earth to tremble; therefore said *David* (*Psalms* lx. 12.) *O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. Thou hast made the Earth to tremble, thou hast broken it: Heal the Breaches thereof, for it shaketh.*

*The Lord is the true God, and an everlasting King: At his Wrath, the Earth shall tremble, and the Nations shall not be able to abide his Indignation,* said the Prophet, *Jer. x. 10.*

And the Prophet *Isaiah*, declaring God's Indignation against the Inhabitants of *Jerusalem*, for their Sins, says to them; *Thou shalt be visited of the Lord of Hosts with Thunder, and with Earthquake, and great Noise, with Storm, and Tempest, and the Flame of devouring Fire,* *Isaiah xxix. 6.*

And doubtless, when any other People fall under the like Guilt, they fall under the like Threatenings, which will be executed when ever the Lord pleases.

The Divine Power is never idle, or inactive: As it did act in the Creation of the Universe, so it is always



always acting in upholding, preserving, and regular-  
ing all the Parts of it : and some Things appear to  
be the immediate Effects of the Divine Agency ;  
particularly, the Course of the Wind, whence, and  
whither it blows, Storms, and Tempests, Thunder-  
ings, and Lightenings, and Earthquakes. *They that  
go down to the Sea in Ships, that do Business in great  
Waters ; these see the Works of the Lord, and his Won-  
ders in the Deep. For he commandeth, and raiseth the  
stormy Wind, which lifteth up the Waves thereof,* Psal.  
cix. 23, 24, 25.

The Agency of the Power of God appears like-  
wise in his Management of Things in the Moral  
World, the Concerns of rational Creatures, the  
Things in which Nations, Cities, and Families, and  
particular Persons are concerned. *Shall there be Evil  
in the City, and the Lord hath not done it,* it is said,  
*Amos iii. 6.*

FAMINES, and PESTILENCES, and EARTHQUAKES  
are tremendous Judgments of the Almighty and  
Holy God, by which Multitudes have been destroy-  
ed ; yet, tremendous as they are, they are men-  
tioned by our Blessed Saviour as foregoing SIGNS of  
greater Miseries. For after he had foretold them,  
he says, *All these are the Beginning of Sorrows.* Mat.  
xxiv. 8.

And have not *Famines, and Pestilences, and Earth-  
quakes,* been lately in divers Places ? And hath not  
the Inhabitants of *Great Britain*, and its Cities, long,  
even through the Course of many Years, been pro-  
voking the Most High ? Have they not been re-  
gardless of his Laws, affronting his Authority, and  
defying his Justice, and his Power ? And do they  
not still go on in their evil Ways, and in a dreadful  
Rebellion against him ? And what will be the End of  
such a desperate Course ! Are not greater Calamities,  
and greater Destructions of Sinners, to be feared,  
and expected ?

The Prophet *Isaiab* having expostulated with the Inhabitants of *Judab* for their Wickedness, and Incorrigibleness, under those Judgments, which had been inflicted on them, adds, (*Isaiab* i. 24.) *Therefore saith the Lord, the Lord of Hosts, the Mighty One of Israel, Ah, I will ease me of mine Adversaries, and avenge me of mine Enemies.* And who are these? Doubtless, all who lead ungodly Lives: They evidently appear to be God's Enemies by their wicked Works: and inexpressible are the Terrors of the Time, when the Righteous God shall avenge himself of them.

I may likewise observe, that after the Prophet had said to the Lord, *Thou hast forsaken thy People*, he says to the People, *Enter into the Rock, and hide thee in the Dust for Fear of the Lord, and for the Glory of his Majesty*, (vid. *Isaiab* ii. 6, 10.) And he foretels their going *into the Clefts of the Rocks, and into the Tops of the ragged Rocks, for Fear of the Lord, and for the Glory of his Majesty, when he shall arise to shake terribly the Earth.*

When the incorrigible Sinners shall come to see the dreadful Execution of God's threatened Judgments, when the Arrows of his Wrath shall fly thick around them, when they shall hear nothing but dreadful Tidings, when they shall ~~hear and see~~ *nd hear* of many Families, and Multitudes destroyed, or reduced to extreme Distress and Misery, who a little before enjoyed Health, Prosperity, and Peace; when Dangers thicken about them, when their guilty Souls shall be filled with horrible Fears, they may fly from their Dwellings, and seek hiding Places for their Security, but they cannot fly from God, nor get out of the Reach of his Arm: Whithersoever they shall go, the Just God is there; if in the City there comes a Pestilence, or Famine, without it the Sword may devour.

And

And altho' the Wicked, in a Time of Tranquillity, may for a while be stupid, and fearless, yet when God proceeds in Controversy with them, he will make their Hearts to ach, and their Flesh to tremble, and fill their Souls with Consternation, and amazing Terrors. Then the Sinners in *Zion* will be afraid, then Fearfulness will surprize the Hypocrites.

There is Reason, as I have observed, to think that the Day of the Lord's Visitation of this Land for Sin is begun, and proceeding; and therefore the Hearts of ungodly Sinners may well faint with the Apprehension of the Evils that may justly be expected.

I say not these Things to drive any to Despair, but to excite them immediately to seek Peace, and Reconciliation, with the Holy God, through Faith in the Blessed Jesus, who is both able and willing to save even the chief of Sinners, who return to God through him.

There is still Room to hope for Mercy and Pardon. Therefore it is that the LORD still waits, even that he may be gracious unto us.

If the Inhabitants of our Cities, if the People of our Land, will, like the *Ninevites*, believe God, and fast and humble themselves, and cry mightily unto God; and turn every one from his evil Ways, and from the Violence that is in their Hands, God will turn from his fierce Anger, and we shall not perish. (vid. *Jonah* iii.)

For the Lord hath said, *At what Instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to destroy it; if that Nation, against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them.* Jer. xviii. 7, 8.

But we can have no well-grounded Hope of escaping the destroying Judgments of God, of God long provoked, till we see a great Reformation in our Cities and Nation.

Reformation is the Thing which the World, and the Providence of God do loudly call for; and that I may thro' the divine Blessing be an Instrument of his bringing a sinful People to Repentance, Faith, and Holiness, in Heart and Life, I shall give an Account of some SORTS of *Persons*, whom God will punish in the Day of his awful Visitation for Sin.

The Word of the Lord is the Derision of profane Sinners in these Days, no less than in Time past; yet the divine Providence is always fulfilling his Word.

Well did *David* say to God, *Thou hast magnified thy Word above all thy Name*, Psal. cxxxviii. 2. The Word of God is the Sword of the Spirit (Ephes. vi. xvii.) It is the great Means by which the holy Spirit subdues Sinners, and brings them to the Obedience of Faith, and by which he enableth Believers to conflict with, and overcome their spiritual Enemies, the Principalities, and Powers, and the Rulers of the Darkness of this World.

But the Generality of People are Strangers to the Word of God, and many who scoff at it never read it; yet the Time will come, will surely come, when all Men will be made to know somewhat of it, for they will be judged according to it.

It is certainly very seasonable, and needful, when God is risen out of his Place to punish the Inhabitants of the the Earth for their Iniquities, very needful, I say, to acquaint them with what the Word of the Lord has spoken concerning *various Sorts of Sinners*, and let them observe whether God in the Course of his Providences will not act according to the *Declarations* upon Record in his holy Word; and consider whether it is not their Interest, as well



as Duty, to seek Peace with God, that so they may escape the Evil he has threatned.

And it deserves the most serious Notice, and Consideration, that the following Sorts of Persons are particularly threatned with Punishments in the Day of God's Visitation for Sin: And happy will it be if those guilty Sorts of People, shall ponder in their Minds, what the Lord hath said concerning them, and be prevailed with to fly from that Wrath which is coming on the Children of Disobedience, by flying to the blessed Jesus with the Wings of Faith, and becoming his true Disciples, new Creatures in him, sanctified by his Spirit, and made fruitful in Holiness by Union, and Fellowship with him.

I. Those Ministers of the Word of God, of every Denomination, who either set bad Examples, or live in the Neglect of the Duty they owe to the People under their Care, are one Sort of Persons particularly threatned by the holy God.

I mention these by Way of Preface, because they are as Stewards of the Mysteries of God (1 Cor. iv. 1.) and have in Charge to teach the People, the Doctrines, the Statutes, the Commandments and the Ordinances of God; and because their bad Examples, and Neglect of the Duties of their Ministry, are sad Occasions of Irreligion, and Wickedness among the People.

In *Isaiah* v. 6, 9—12. the Word of the LORD says, *All the Beasts of the Field come to devour, yea, all the Beasts of the Forest. His Watchmen are blind, they are all ignorant, they are all dumb Dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy Dogs, which can never have enough, and they are Shepherds that cannot understand: They all look to their own Way, every one for his Gain from his Quarter. Come ye, say they, I will fetch Wine, and we will fill ourselves with strong Drink, and to-morrow*

*morrow shall be as this Day, and much more abundant.*

By *Watchmen*, and *Shepherds*, were meant the *Prophets* and *Priests*, who, in the Days of ISAIAH, were Ministers of the Word of God, who ought to have understood it, and been able to instruct the People in it, able to teach them, what God would have them to know, to believe, and to do; they ought to be Men free from Avarice, and of great Sobriety.

The Passages cited shew, that the following Sorts of bad Ministers, are plainly threatned with Destruction in the Day of the Lord's Visitation.

1. Those Ministers, who are *ignorant*, ignorant of those Things, which God would have them teach the People, and so are no more capable of performing their Office, than Watchmen who are blind can see an approaching Danger, and thereupon give Warning of it, or guide People in the Way they should go, but are like dumb Dogs, that cannot bark to give Notice when a Wolf is coming: Their Ignorance rendering them incapable of acquainting the People under their Care, with the Dangers their Souls are exposed to.

2. Those *lazy, careless* Ministers, who wilfully neglect to perform the Duties of their sacred Function, and indulge themselves in Ease, Idleness, and Sloth. This is manifestly imported in those Expressions, *sleeping, lying down, and loving to slumber.*

3. Those *covetous Ministers*, who, tho' negligent of the Service they owe to their People, yet are for getting as much from them as they can, making their own secular Interest their chief Concern. This is plainly signified by those Words, *viz. they are greedy Dogs, which can never have enough—they all look to their own Way, every one for his Gain from his Quarter.*

4. Those

4. Those *tipling* Ministers, who are fond of strong Liquors, and encourage others to drink with them to excess, and speak Words, and act according to the Import of Verse 12. *Come ye, say they, I will fetch Wine, and we will fill ourselves with strong Drink, and To-morrow shall be as this Day, and much more abundant.*

In *Jerem.* ii. 8, 9. are these Words, *viz. The Priests said not, Where is the Lord? And they that handle the Law knew me not, the Pastors also transgressed against me, and the Prophets prophesied by Baal, and walked after Things that do not profit. Wherefore I will yet plead with you, saith the Lord, and with your Children's Children will I plead.*

These Words shew, that the holy God has a Controversy with ungodly Ministers, who are destitute of the saving Knowledge of him, and live in Disobedience to him; such Ministers, instead of obtaining a Blessing on their Children, expose them to a Curse, and the Lord will deal with those Parents in a Way of Wrath.

In *Jerem.* xxiii. 2. it is written, *Therefore thus saith the LORD God of Israel against the Pastors, that feed my People, Ye have scattered my Flock, and driven them away, and have not visited them: Behold! I will visit upon you the Evil of your Doings, saith the LORD.* Which Words shew, that God will visit upon such Pastors, as will not faithfully perform their Duty, but neglect the Care of their People, that he will visit upon them the Evil of their Doing.

The Apostle not only taught the People publicly, but from House to House, teaching Repentance toward God, and Faith toward our Lord Jesus Christ (see *Acts* xx. 20, 21.) but those Ministers who will not imitate the Example of the Apostle, but neglect to visit their Sheep, and behave so, as to drive them from

from attending the sacred Ministrations, provoke the Anger of God, and have Reason to expect a Feeling the bitter Effects of it.

In Ezek. xxii. 26, 31. the righteous God says, *Her Priests have violated my Law, and have profaned mine holy Things: They have put no Difference between the Holy and Profane, neither have they shewed Difference between the Unclean and the Clean, and have hid their Eyes from my Sabbaths, and I am profaned among them. I have consumed them with the Fire of my Wrath: Their own Way have I recompensed upon their Heads, saith the LORD God.* These Passages shew, that those Ministers of God in sacred things, who (regardless of their Duty) admit ungodly Persons to those divine Ordinances which are the peculiar Privilege of the Righteous, and reject the Righteous for whom they were appointed, and who will not look into, and observe the Laws of the Sabbath, to keep it holy, have Reason to be afraid, that the just God will pour out his Indignation upon them, and consume them in the Day of his Visitation for Sin.

Happy for them will it be, if those Ministers of the Word of God, who are the Objects of the Threatnings mentioned, shall consider and lay them to Heart, and make the right Improvement of them.

II. *Profane Persons*, who scoff at serious Things, who deride the Providence, or the Word, or the Commandments, or the Sabbaths, or the Ordinances, or the Worship, or the People of God, are Objects of his Visitation and Wrath.

The Words and Actions of these Persons shew an Enmity against God, and an impious Contempt of his Authority, and Laws, and a proud Disdain of his People: And they bring upon themselves the Character of *Scorners*, or of being scornful.



In *Prov. iii. 33, 34.* it is said, *The Curse of the Lord is in the House of the Wicked*—surely he scorneth the Scorners. And in *Prov. xix. 29.* it is declared, *That Judgments are prepared for Scorners.* And therefore this Sort of Sinners have Reason to think, that divine Judgment will come heavy upon them in the Day of the Lord's Visitation.

Scorners are dangerous Inhabitants of a City, for it is said, *Prov. xxix. 8. Scornful Men bring a City into a Snare.*

These are Transgressors of the first Command, which, as it forbids the having any other God, so it signifies, that it is our Duty to acknowledge, love, and reverence the true God, and have Respect to all his Statutes, and Ordinances, which these Sinners contemn and despise.

III. IDOLATERS. There are two Sorts of *Idolatry*; one, a Transgression of the *first* of the Ten Commandments, the other, a Violation of the Second of them.

And those Persons are guilty of transgressing the first Commandment, who own, or acknowledge any Creature as God, or who pay religious Respect or Reverence, by any inward Action of their Minds, or Gesture of their Body, to any Creature as God and the Object of their Worship.

These Actions are an Acknowledgment of such a Creature as God, and is the having another God before the Face, or besides JEHOVAH, the one only living and true God; and is the Sin, the Idolatry forbidden in *Exod. xx. 3.* where the Almighty says, *Thou shalt have no other God, before Me.*

And this is a most heinous Impiety; because it is an Acknowledgment of divine Perfections, *Wisdom, Knowledge, Holiness, Power, and Goodness,* to be the Attributes of such a Creature, and a giving to such a Creature the Glory due to God alone.

And

And since God has given to Man an Understanding to know Things, and a reasoning Faculty to draw proper Conclusions, it is the more absurd and irrational in Man, to entertain an Apprehension, that any material Substance is possessed with the Attributes of that Being who formed it.

The *second* Commandment forbids Mens making any *Images* to be the *Means* of religious Worshiping the true God—As the first Commandment relates to the Object of divine Worship, so the Second to the *Means* of it. It says, *Thou shalt not make to thyself any graven Image, or any Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou shalt not bow down thyself to them nor serve them.* (Vid. *Exod. xx. 4, 5.*)

And as the Law forbids the making any Representations, as the Means of Worship, and the performing any bodily Actions expressive of Reverence to them; so it must be understood for the same Reasons, to forbid those internal Acts of the Mind, which signify a religious Devotion to them.

Worshipping the true God by Means of a molten or graven Image, was the *Idolatry* of the Children of *Israel*. When the golden Calf was made, the People said, *These be thy Gods, O Israel, which brought thee out of the Land of Egypt, Exod. xxxii. 4. q. d.* This Image is to represent God, who delivered us from our Bondage to the *Egyptians*, we will keep in Remembrance our Deliverance, and express our Reverence of *Jehovah* our God, by Acts of Adoration to this Image.

For they kept a Feast to *Jehovah*, by Means of that golden Calf.

*Aaron* made Proclamation, and said, *To-morrow is a Feast to the LORD, i. e. Jehovah.* (*Exod. xxxii. 5.*) and *ver. 6.* it is said, *They rose up early on the Morrow,*

*Morrow, and offered Burnt-offerings, and brought Peace-offerings, (i. e. to Jehovah) and this they did by Means of the Golden Calf, by performing their Acts of religious Worship to it, as a Representation of God, who had brought them out of the Land of Egypt.*

Now from what has been observed, the Nature of the Sin of *Idolatry* is very manifest, and the *Idolatry* forbidden by the second Commandment, is a very heinous Iniquity; obscuring from the Idolaters, the Brightness, the Glory of the divine Majesty, by making Images of Creatures, ~~which~~ real or imaginary, Representations of God, because such Representations can only excite false and debasing Ideas of a Being who is invisible, who never was seen, or can be seen; and whose Glory it is to be unlike all sensible Objects, and infinitely to transcend the most excellent Creatures. *To whom then will ye liken God? Or what Likeness will ye compare to him?* says the inspired Prophet *Isaiab xl. 18. and v. 25. To whom then will ye liken me? or shall I be equal? says the holy One.*

It is a vile Indignity to the great God, to make any Representation, or Image to be the Means of worshipping him; a Practice very provoking of his Anger.

How terrible did the holy God resent it, when the *Israelites* were guilty of it.

*The Lord said unto Moses, Go, get thee down; for thy People which thou broughtest out of the Land of Egypt, have corrupted themselves. They have turned aside quickly out of the Way which I commanded them; they have made them a molten Calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy Gods, O Israel, which have brought thee up out of the Land of Egypt. v. 7, 8.—Now therefore let me alone, that my Wrath may wax hot against them, and that I may consume them. v. 10.*

*Moses* indeed prayed for the People, and God did not destroy them, though many of the Idolaters by his Appointment were slain.

*Moses* bewailed their Idolatry, and said, *O this People have sinned a great Sin, v. 27, 28.—And the Lord plagued the People, because they made the Calf which Aaron made.*

Surely the sad Examples of the *Israelites* herein, and the Manifestations of God's Wrath against them, should make all Men ever after afraid of worshipping even the true God by Means of any Images whatever.

It was the same Sort of Idolatry which *Jeroboam* King of *Israel* established by his Authority. *He took Counsel and made two Calves of Gold, and said unto them, (i. e. his Subjects) It is too much for you to go up to Jerusalem: Behold thy Gods, O Israel, which brought thee up out of the Land of Egypt. And he set the one in Bethel, and the other put he in Dan. 1 Kings xii. 28, 29.*

And thus did *Jeroboam* bring the Children of *Israel* to sin against the Lord their God.

And whoever, to express, or signify their Reverence or Worship of the most high God, shall perform Acts of Homage, Reverence, and Worship to any Image, molten, graven, or painted, is guilty of the like Idolatry.

God has, in very many Passages of his Word, threatened to punish Idolaters in the Day of his Visitation for Sin. And there are many Instances upon Record in the sacred Scriptures of his having done so; and it concerns every one that is guilty of this Sin, to consider that Idolaters shall not inherit the Kingdom of God. *1 Cor. vi. 9.*

IV. Proud Persons are another Sort whom the holy God has threatened to punish in the Day of his Visitation for Sin.

Various is the Fuel for Pride, viz. fine Houses, the Ornaments for Apparel, Furniture, Gardens, Riches,



Riches, and Equipage, Beauty, Learning and Honour, and divers other Things.

Pride is a Man's overvaluing himself on Account of some natural, or acquired, or imaginary Gifts, or Excellencies; it is when a Man thinks of himself more highly than he ought to do.

Proud Persons are Idols to themselves, and Transgressors of the first Commandment, and have not that Love to God, that Reverence of him, or that Humility of Mind which are their Duty; and God admonishes them by awful Threatnings.

In *Isaiab* ii. 11, 12. the Prophet says, *The lofty Looks of Man shall be humbled, and the Haughtiness of Men shall be bowed down, and the Lord alone shall be exalted in that Day. For the Day of the Lord of Hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low.* And in Confirmation of this it is added v. 17. *And the Loftiness of Man shall be bowed down, and the Haughtiness of Men shall be made low: and the Lord alone shall be exalted in that Day, i. e. in the Day wherein he visits for Sin.*

And concerning Women it is declared in *Isaiab* iii. 16. *Moreover the Lord saith, Because the Daughters of Zion are haughty, and walk with stretched forth Necks, and wanton Eyes, walking, and mincing as they go, therefore the Lord will smite with a Scab the Crown of the Head of the Daughters of Zion:* v. 17.

And the Prophet declares v. 18. *In that Day (viz. of Visitation for Sin) the Lord will take away the Bravery of their Ornaments, and greatly afflict them (read v. 18. to the End of v. 24.)*

*Pride goeth before Destruction, and an haughty Spirit before a Fall,* it is said *Prov.* xvi. 18.

The Prophet *Ezekiel* (in *Ezek.* xvi. 49.) said to the Inhabitants of *Jerusalem*, *Behold this was the Iniquity of thy Sister Sodom, Pride, Fulness of Bread (i. e.*

Luxury) and abundance of Idleness was in her, and in her Daughters. And what was the Consequence? Truly, a most dreadful and utter Destruction by Fire and Brimstone.

that This Example of the divine Vengeance (with the Threatnings mentioned) they who indulge themselves in Pride, Luxury, and Idleness, have Reason to be afraid, when the righteous God executeth his Judgments for Sin.

V. Persons who are Lovers of Pleasures more than Lovers of God, are another Sort that have Reason to expect a terrible Feeling of the Wrath of the Almighty, when he visits for Sin.

Sensual Delights engross the Affections of many People. It is the chief Thing they seek after; for which they take unwearied Pains, and are at Expences far beyond what their Incomings will allow; and for the Enjoyment of which many impoverish themselves and their Families.

And are not they who *love Pleasures more than they love God*, are they not in a black List? and placed with *Blasphemers, false Accusers, incontinent, fierce, Despisers of those that are good, Traitors, &c.* See 2 Tim. iii. 2—4.

And do not they love their Pleasures more than they love God, who neglect the Duties they owe to God, for the Sake of being present at places of public Diversions and Entertainments?

If a Man takes all Opportunities of being in the Company of one Acquaintance, and industriously shuns the Company and Conversation of another, it is plain, to a Demonstration, that he loves the one, and dislikes, and hates the other.

And thus, as to the Lovers of Pleasure, it is most evident, that they are Haters of God, and some of his Enemies.

They go with ardent Desires to Plays, Operas, and other Places of sensual Delights, but will not endure

endure the Performance of religious Exercises in their Families, or Closets, nor will go to the Places of publick Worship.

And will not the Most High shew his Indignation against those, when he is risen out of his Place to punish People for their Iniquities?

What God said concerning *Babylon*, manifests his Indignation against this Sort of Sinners; and that they have Cause to expect the bitter Fruits of it. *Therefore bear now this, thou that art given to Pleasures, that dwellest carelessly-----these two Things shall come to thee in a Moment, in one Day, the Loss of Children, and Widowhood, they shall come upon thee in their Perfection.* Isa. xlvii. 8, 9.

The Prophet says, *Woe unto them---the Harp, and the Viol, and Tabret, and Pipe, and Wine are in their Feasts, but they regard not the Work of the Lord, neither consider the Operation of his Hands.* Isa. v. 11.

And the Prophet *Amos* says, *Woe to them that are at Ease in Zion---Ye that put far away the evil Day, and cause the Seat of Violence to come near; that lie upon Beds of Ivory, and stretch themselves upon their Couches, and eat the Lambs out of the Flock, and the Calves out of the midst of the Stall; that chant to the Sound of the Viol---that drink Wine in Bowls, and anoint themselves with the chief Ointments; but they are not grieved for the Affliction of Joseph.* See *Amos* vi. 1-7. and read *Deut.* xxviii. 15. *ad finem.*

The holy God will put an End to their Pleasures, and bring them to weeping, and howling, and bitter Lamentation, when he visits a People for their Iniquities.

The Prophet says, in *Isa.* xxviii. 21, 22. *For the Lord shall rise up as in Mount Perazim, he shall be wroth as in the Valley of Gibeon, that he may do his Work, his strange Work; and bring to pass his Act, his strange Act. Now therefore be ye not Mockers, lest your Bands be made strong; for I have heard from*  
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*the Lord God of Hosts, a Consumption even determined upon the whole Earth.*

*Then the Mirth of Tabrets ceaseth, the Noise of them that rejoice endeth, the Joy of the Harp ceaseth— All Joy is darkened, the Mirth of the Land is gone, (Isaiah xxiv. 8, 11.) Thus it will be, when God is punishing the Inhabitants of a Land for their Iniquities.*

*Then will I cause to cease from the Cities of Judah, and from the Streets of Jerusalem, the Voice of Mirth, and the Voice of Gladness, says the righteous God, speaking of the Time when he would inflict his Judgment for the Iniquities of his People.*

These Declarations of the Almighty deserve the Notice of them who indulge themselves in sensual Pleasures.

VI. PROFANERS of the holy Name of God, are another Sort of Sinners that have Reason to expect Punishment in the Day of Visitation for Sin.

I understand by Profaneness, an irreligious Treatment, by Words or Actions, of somewhat sacred, in Violation of the divine Laws concerning it.

*God is greatly to be feared in the Assembly of the Saints : and to be had in Reverence of all them that are about him, (Psalm lxxxix. 7.) Holy and reverend is his Name, (Psalm iii. 9.)*

All the Names, the Titles, Attributes, the Providence and Word of the Most High, even every Thing by which he has made himself known, ought always to be mentioned and treated with Seriousness and Reverence.

But all those Words and Actions of Men relating to them, which signify a Contempt of them, or a Want of Reverence to God, are Instances of Profaneness.



*Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.* Exod. xx. 7.

People take the Name of God in vain, when they use or mention it for trifling and vain Purposes; as many do in common Discourse, without any Occasion; and when it can only serve to shew an Irreverence of the Great Jehovah, and to set bad Examples to all that hear them.

But let such profane Sinners remember, that tho' they may escape Punishment from Men, yet *the Lord will not hold them guiltless*, and let them consider the tremendous Import of that Declaration.

It is yet a more aggravated Profaneness of the Name of God, when Men *swear falsely* by it; because it is an impious Calling on God, or appealing to him, as Witness to a Falsehood, and is a concealing of Truth, or something which should be known, and is often injurious to others. It is speaking a Lye with an Oath.

*Hear ye this—which swear by the Name of the Lord, and make mention of the God of Israel, but not in Truth, not in Righteousness, said the holy God to his People, Isaiah xlviii. 1. Will ye swear falsely—And come, and stand before me, and say, we are delivered to do all these Abominations.—Behold, even I hath seen it, saith the Lord. Therefore I will cast you out of my sight.* Jer. vii. 9, 11.

*Because of Swearing the Land mourneth, said the Prophet, Jer. xxiii. 10.*

*Hear the Word of the Lord, ye Children of Israel, (said Hosea) for the Lord hath a Controversy with the Inhabitants of the Land, because there is no Truth, nor Mercy, nor Knowledge of God in the Land. Therefore shall the Land mourn.* Hos. iv. 1, 3.

*This is the Curse that goeth forth over the Face of the whole Earth, for every one that stealeth shall be cut off,*

off, as on this Side, and every one that sweareth SHALL BE CUT OFF, as on that Side, according to it, it is said, Zech. v. 3.

There is yet another, and a very dreadful Sort of profaning the Name of God, that is, when a Man, on any Provocation from another, shall pray to God to damn him, or that the Plague may take him, or that some other Evil may befall him.

This is a profane Practice, which not only transgresses the Laws of God, which requires us to love our Enemies, to love all Men, to pray for them which despitefully use us, but it is a treating God as if he was to fulfil their malicious Desires, and to make his Power to subserve their immoral Wishes; and such have abundant Reason to expect Punishment, when God visits for Sin.

VII. PROFANERS of God's Sabbaths are another Sort of Sinners, which provoke God to send destroying Judgments.

The Sabbath is profaned, when People fall into a Dislike of it, and wilfully mispend the Time of it, transgressing those Laws, which require us to remember the Sabbath Day to keep it holy, *i. e.* to employ it in religious Exercises, except what Time must be taken up in the Works of Necessity and Works of Mercy.

They who wilfully neglect the holy Convocation of People, appointed to be on the Sabbath, and will not give their Attendance on the Offices of the publick Worship of God, but transact their secular Affairs, buy and sell, or receive or make Visits of Entertainment, or take their Recreations and Pleasure on the Day, or spend the Time in Idleness, are Profaners of the Sabbath.

*Six Days shalt thou labour, and do all thy Work, (i. e. about thy worldly Affairs) but the seventh Day*

is the Sabbath of the Lord thy God, in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, nor thy Man-Servant, thy Maid-Servant, nor thy Cattle, nor the Stranger that is within thy Gates.

And the holy God says, *If thou turn away thy Foot from the Sabbath, from doing thine own Pleasure on my holy Day, and (shalt) call the Sabbath a Delight, the Holy of the Lord, honourable, and shalt honour him, not doing thine own Ways, nor finding thine own Pleasure, nor speaking thine own Words. Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high Places of the Earth, and feed thee with the Heritage of Jacob thy Father; for the Mouth of the Lord hath spoken it.* Isa. lviii. 13, 14.

It appears from these Passages, that God does not allow us on the Sabbath, either to do any worldly Business, or to gratify ourselves even with those Recreations and Pleasures, which are lawful on other Days: It appears, that if we prize the Day of Sacred Rest, and take Delight in the religious Exercises of it, and abstain from our own secular Works, and Words, and Pleasures, we shall then please our most gracious God, and have his Blessing upon us, and have his Blessing manifested to us by kind Dispensations of his Providence towards us: And it appears also, that if we allow ourselves to break his Laws concerning the Sabbath, we provoke his Wrath.

God hath promised to them that keep his Sabbaths, and choose the Things that please him, and take hold of his Covenant, that he will give them *an everlasting Name, that shall not be cut off: That them who join themselves to the Lord to serve him, and to love the Name of the Lord to be his Servants, every one that keepeth the Sabbath from polluting it, and taketh hold of his Covenant, even them will he bring to his holy Mountain, and make them joyful in his House of Prayer.* Read Isaiah lvi. 4—8.

But most tremendous are the Declarations of the righteous God against his own People for profaning his Sabbath.

That is an awful Declaration of the LORD of Hosts in *Ezek. xx. 21.*

*They polluted my Sabbaths ; Then I said I would pour out my Fury upon them. And this Impiety is mentioned as one Cause of destroying Judgments, and of God's with-holding his Favour and Blessing. v. 13, 10, 24.*

This Irreligion is reckoned among the crying Sins of the Inhabitants of *Jerusalem, (Ezek. xxii. 8.) Thou hast despised mine holy Things, and hast profaned my Sabbaths, said the holy God.*

And after the mentioning of their Provocations, God says, (*ib. v. 14.*) *Can thine Heart endure, or can thine Hands be strong in the Days that I shall deal with thee ? I the Lord have spoken it, and I will do it. And I will scatter thee among the Heathen, and disperse thee in the Countries, and will consume thy Filthiness out of thee ; ver. 16.*

Many People break God's Sabbaths without Remorse, because they meet with no Punishments from Men, and because the Judgments of God are not speedily executed ; but they must not think to escape so in the Day of God's Visitation for Sin : The Threatnings mentioned plainly shew, that they shall not escape.

I have, in the foregoing Particulars, considered the *Declarations* of the righteous God concerning some Sorts of Persons who are wilful, stubborn Transgressors of one or other of the four first of the Ten Commandments, recorded in *Exodus xx.* and I intended to have related some of the awful Things, which the Lord hath spoken in his Word of those, who live in wilful Disobedience to his other Commandments ; but that what has been written may  
sooner



sooner get into the Hands of those whom it chiefly concerns, I thought it needful first to publish this Part of what I proposed to offer to the most serious Thoughts of People.

The DECLARATIONS of the Judge of the whole Earth, which have been related, are indeed full of doleful Tidings, Tidings which may justly fill the Minds of People with an awful Fear and Dread of provoking the Divine Anger, and excite them to forsake their Sins.

Are not the Threatnings mentioned, the Threatnings of Almighty God, against those Sorts of Persons, who are the Objects of them! And is not the Great God able to execute them! And will he not do so, in case the Guilty remain incorrigible!

And when, in Way of his Providence, he proceeds to fulfil his Threatnings, can the guilty Sinners, against whom they are pronounced, expect to escape them? Can they fly from God? Can they get out of the Reach of his almighty Arm? Can they hide themselves, where he cannot find them? *Can any hide himself in secret Places, that I shall not see him?* SAITH THE LORD. *Jer. xxiii. 24. He shall not be able to hide himself,* says God, *Jerem. xlix. 10.*

Every one has Reason to say unto God, as David did, *Pf. cxxxix. 1. O Lord, thou hast searched me, and known me—thou understandest my Thought afar off—and art acquainted with all my Ways—For there is not a Word in my Tongue, but lo, O Lord thou knowest it altogether.—Whither shall I go from thy Spirit? or whither shall I flee from thy Presence? If I ascend up into Heaven, thou art there: if I make my Bed in Hell, behold thou art there. If I say, surely the Darkness shall cover me; even the Night shall be Light about me; yea, the Darkness hideth not from thee.*

These are certain Truths : How vain and foolish is it then for guilty stubborn Sinners to seek by Flight a Safety from the Judgments God has denounced against them.

But is there no Hope ? Is there no escaping the Wrath and Vengeance of the holy God ? I answer, there is none by Flight, none by Riches, none by human Power or Policy.

Yet, blessed be the merciful God, there is some Hope remaining ; there is a Door of Hope, opened by the gracious *Declarations*, and kind Invitations which Almighty God, infinite in Goodness, has made to those who provoked him to destroy them.

*Wash ye, make you clean* (says our God who delights in Mercy, *Isaiab i. 16, &c.*) *Put away the Evil of your Doings from before mine Eyes, cease to do Evil, learn to do well, seek Judgment, relieve the Oppressed, judge the Fatherless, plead for the Widow.*

*Come now, and let us reason together, saith the Lord : Though your Sins be as Scarlet, they shall be as white as Snow ; though they be red like Crimson, they shall be as Wool.*

*If ye be willing and obedient, ye shall eat the Good of the Land. v. 19.* Which implies not only that God would then pardon them, and forbear to inflict the Judgments threatened against them, but also that *Comfortably* God would bless them, and provide ~~comfortably~~ for them.

It is added, *ver. 20.* *But if ye refuse, and rebel, ye shall be devoured with the Sword: for the Mouth of the Lord hath spoken it.* Signifying, that if they would not repent of their Sins, but go on in their Trespases, and continue their Rebellion against God, they should certainly be destroyed.

In *Jerem. xviii. 7, 8.* our merciful God says, *At what Instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, to pull down, and*

to destroy it, if that Nation, against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them.

In Ezek. xxxiii. 11. *As I live saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way, and live : Turn ye, turn ye from your evil Ways : for why will ye die, O House of Israel ?*

In Ezek. xviii. 21, 22 of is said, *But if the Wicked will turn from all his Sins that he hath committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his Transgressions that he hath committed, they shall not be mentioned unto him.*

How amazing is the Mercy of God ! What Encouragement is here to engage the Wicked to turn from their evil Ways, to repent of their Sins, and to return to God and their Duty ? How should the Loving-kindness of God make us ashamed of the Transgressions and Offences we have committed against him ! Is God willing to be reconciled to us, notwithstanding the Multitudes and Heinousness of our Crimes ! and willing so perfectly to forgive them, that they shall not be even mentioned to us for a Reproach, and Condemnation, if we turn from all our Sins, and conscientiously keep all his Statutes, and do that which is lawful and right. And shall we not be thankful for the wonderful Manifestations of Divine Grace, and return unto the Lord our God !

O that there was such an Heart in all the Wicked ! *Seek ye the Lord while he may be found, (says the Prophet) call ye upon him while he is near. Let the Wicked forsake his Way, and the unrighteous Man his Thoughts : and let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon. Isa. lv. 6, 7.*

*Ye are gone away from mine Ordinances, and have not kept them: Return unto me, and I will return unto you, saith the Lord of Hosts. Mal. iii. 7.*

*Therefore say thou unto them, Thus saith the Lord of Hosts, Turn ye unto me, saith the Lord of Hosts, and I will turn unto you, saith the Lord of Hosts, Zech. i. 3.*

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Now these ~~glorious~~ Declarations of God, are certain Evidences that God <sup>is</sup> willing to be reconciled to Sinners, notwithstanding the Number of their Sins, and although they have long lived in Disobedience to him: They shew that there is a Way, and a sure Way to Reconciliation and Peace with him, a sure Way to obtain Forgiveness, and the Favour of God; and therefore a sure Way to Safety, Comfort, and Happiness.

But what is the Way by which Sinners may return to God? This is a most important Enquiry, and our Blessed Saviour answers it in *John xiv. 6. Jesus saith unto him, (that is, to Thomas, ver. 5.) I am the Way, and the Truth, and the Life: No Man cometh unto the Father, but by me.*

The sure Way of returning to God acceptably, is through Faith in Christ Jesus, the only Saviour, and the only Mediator between God and Man.

Faith in Christ is the only Way to obtain Salvation from our Sins, and Peace with God, *I am the Door; by me if any Man enter in, he shall be saved,* said our compassionate Saviour, *John x. 9.*

*Look unto me, and be ye saved, all the Ends of the Earth,* saith our gracious Redeemer, *Isaiah xlv. 22.*

This is the Way that God in his Word has revealed, and directs us to.

And it is what the Ministers of the Gospel are to instruct us in.

They



They are to acquaint us, that there is a Fountain opened for Sin, and for Uncleanness, (*Zech. xiii. 1.*) in which we may wash, and be clean: They are to preach that the Blood of *Jesus Christ* cleanseth us from all Sin, (*1 John i. 7.*) if we believe in his Name.

They are to preach Repentance towards God, and Faith toward our Lord Jesus Christ, (*Acts xx. 21.*) and to publish those *Declarations*, which the God of Mercy and Salvation has made in his Word, concerning those that repent of their Sins, and believe in the Lord Jesus, such as the following, viz.

*Acts ii. 38.* Repent, and be baptized, every one of you, in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Holy Ghost.

*Acts iii. 19.* Repent ye therefore, and be converted, that your Sins may be blotted out, when the Times of Refreshing shall come from the Presence of the Lord.

And that in *John iii. 16.* viz. God so loved the World, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting Life.

*John i. 12.* As many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.

*John xii. 46.* I am come a Light into the World, (said our gracious Saviour) that whosoever believeth on me, should not abide in Darknes.

*Acts xvi. 31.* It is said, Believe on the Lord Jesus Christ, and thou shalt be saved.

These sacred Declarations of God, shew plainly that there is a Way, and a sure Way to obtain the Pardon of Sin and eternal Life, and they shew to us what this Way is, viz. the Way of Repentance and Faith; or the turning from our Sins, and re-  
turn.

turning to God, and the Obedience we owe unto him ; and the receiving Christ, as our Saviour, and Prince, and trusting in him alone for Salvation.

And other Declarations recorded in the divine Word, do manifest that this Way is the Way to *Safety, Comfort, and Happiness.*

It is the Way to SAFETY. For in *Deut. xxxiii. 12.* it is said, *The beloved of the Lord shall dwell in Safety by him, and the Lord shall cover him (or protect him from Evil) all the Day long.*

And in *Prov. xviii. 16.* it is said, *The Name of the LORD is a strong Tower ; the Righteous runneth into it, and is safe.*

In *John xi. 18, 19.* Thou shalt take thy Rest in Safety. Also thou shalt lie down, and none shall make thee afraid.

In *Isa. xxxii. 18.* Our God says, *My People shall dwell in a peaceable Habitation, and in sure Dwellings, and in quiet resting Places.*

And that it is the Way to COMFORT appears from such Declarations as the following, viz.

*Psal. cxix. 165.* Great Peace (and therefore much Comfort) they have which love thy Law, and nothing shall offend them.

In *Psal. cxii. 7.* it is said, *He shall not be afraid of evil Tidings ; his Heart is fixed trusting in the Lord.*

In *Psal. xxix. 11.* it is declared, that, *The LORD will bless his People with Peace.*

It is the good Pleasure of our heavenly Father, that they who love and serve him, should enjoy inward Peace and Consolation.

*Comfort ye, comfort ye, my People, saith your God. Isa. xl. 1.*

COMFORT is promised to repenting Sinners in *Isa. lvii. 18.* *I have seen his Ways, and will heal him : I will lead him also, and restore Comforts unto him.*

And

And the blessed Jesus has promised unto his Disciples the holy Spirit as a Comforter in *John* xiv. 16. saying, *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.*

This Way is also a sure Way to Happiness, to Happiness both in this World and in that which is to come.

It is declared in *1 Tim.* v. 8. *That Godliness is profitable unto all Things, having the Promise of the Life that now is, and of that which is to come.*

The Abundance of precious Promises, Promises of Blessings, spiritual and temporal, in this World to serious Christians, who believe in the Lord Jesus, and love, and serve God in Holiness and Righteousness, the Promises of an eternal Salvation, of a Crown of Glory, of an everlasting Life, and of eternal Inheritance, (*Heb.* ix. 15.) are Evidences that there is a sure Way to Happiness.

The Apostle *Peter* says, *Blessed be the God and Father of our Lord Jesus Christ*, which, according to his abundant Mercy, hath begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the Dead, to an Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you, *1 Pet.* i. 3, 4.

In this World, many are the Afflictions of the Righteous, tho' few, very few, in Comparison with the Numbers of the Mercies they enjoy; and light, very light, in Comparison with the Weight and Importance of the Blessings God has bestowed on them: But God is present with them in all their Afflictions, he puts under them the everlasting Arms, and will most certainly deliver them out of all their Troubles.

He will make all Things to issue well unto them, as appears from that Declaration, *Rom.* viii. 28.

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*viz. All Things work together for Good to them that love God, to them who are the Called according to his Purpose.*

I have now shewed from the infallible Word of God, the Way that leads to the Suffering of his Wrath in this World, and to an endless Destruction in the next; and also the Way, and the sure Way to Safety, Comfort, and Happiness, here and for ever hereafter.

I shall now conclude this Letter, with a brief Address to those Sorts of Persons, whom the righteous God has threatned with Punishments in this World.

And let me intreat such of you to consider the awful Threatnings denounced against you. You are the Objects, the miserable Objects of the divine Anger. The LORD's Indignation is against you, his terrible Controversy is with you. You have been hitherto heaping up Wrath against the Day of Wrath; the Day of his wrathful Visitation for Sin.

And tho' he may suffer many Individuals, in each Sort of Sinners, to escape, in this World, his threatned Vengeance, yet Multitudes will be destroyed, and by a dreadful Violence be sent to take their dreadful Abode with Devils reserved in Chains under Darkness to the final Judgment.

And you do not know, that you shall not be some of this Multitude.

Observe this in your Thoughts, and reason with yourselves in the following Manner, as you have good Cause to do so, *viz.*

“ How lamentable is my Condition! how fearful  
 “ are the Threatnings of the Almighty! how  
 “ shall I be able to bear the Execution of them!  
 “ How bitter are the Reflections on the Iniquities  
 “ of my Heart and Life! What Advantage,  
 “ what Consolation have I, or can I have from  
 “ those Sins, which I have indulged! How mon-  
 “ strous,



“ *strous, how heinous, how aggravated are the*  
 “ *Sins which I have been guilty of, and wilfully re-*  
 “ *peated, Times without Number! Alas! what will*  
 “ *become of me, if I still go on in my evil Ways!*  
 “ *God be merciful to me a Sinner! a vile Sinner, a*  
 “ *most Hell-deserving Sinner! And may such a*  
 “ *one as I, hope for any Mercy? Is there a Way*  
 “ *for such a Transgressor as I have been, to ob-*  
 “ *tain Pardon, and Peace, and Reconciliation with*  
 “ *the holy God, whom I have so much, and so*  
 “ *long offended?*

“ *Yes, O my Soul! there is a sure Way, even*  
 “ *for the Chief of Sinners, to obtain all that*  
 “ *Mercy, Salvation and Happiness, which guilty*  
 “ *and wretched Creatures do want.*

“ *The DECLARATIONS, the kind Declarations*  
 “ *of God which I have read in this Letter, and*  
 “ *which are recorded in the sacred Scripture, are un-*  
 “ *deniable Proofs of it.*

*AN ADDRESS TO GOD.*

“ *And now, O most gracious God, I humbly*  
 “ *praise and thank thee for them; I now renounce*  
 “ *all my Sins with Shame and Grief: I confess them*  
 “ *with a Loathing of them, and acknowledge that*  
 “ *thou mightest most justly destroy me. But, O*  
 “ *spare me for Christ's Sake! for thy Mercy Sake!*  
 “ *I believe that the Lord Jesus is both able and*  
 “ *willing to save even the Chief of Sinners, and such*  
 “ *a vile Sinner as I have been. I believe him to be*  
 “ *the promised Saviour! Lord increase my Faith!*  
 “ *Help me against Unbelief! I take the Blessed Je-*  
 “ *sus to be my Saviour, and humbly beseech thee*  
 “ *by thy holy Spirit, thoroughly to convert, renew,*  
 “ *and sanctify me! and do thou work continually*  
 “ *in me both to will, and to do of thy good Plea-*  
 “ *sure!*

“ I now devote myself to thee, to be thine in an  
 “ everlasting Covenant ! I beseech thee from this  
 “ Time to incline, and enable me to live according  
 “ to the holy Rules of thy Word.” Amen, for  
 Jesus Christ his Sake.

Suitable REFLEXIONS.

“ O my Soul reflect upon it, and consider the  
 “ wonderful Patience of God towards thee, in not  
 “ pouring out his Plagues upon thee, and sending  
 “ thee down quick into Hell ! Think on the Riches  
 “ of his Mercy manifested in giving thee this  
 “ Hour for renouncing thy Sins, and for accepting  
 “ the Saviour whom his Love provided ; and think  
 “ on his Grace in helping thee, by his holy Spirit,  
 “ to return to him through Christ ; and to trust in  
 “ Christ Jesus alone for Salvation.

“ Happy Transaction, between God and my Soul  
 “ this Hour !

“ If I had remained thoughtless, and inconfide-  
 “ rate, and persisted in my evil Ways, some de-  
 “ stroying Judgment might have put an End to my  
 “ Life while I was so doing ; and then the impor-  
 “ tant Transaction could never, never be performed.

“ But since I have been through Grace enabled to  
 “ accept of Christ, and am become one of his Dis-  
 “ ciples ; since I have devoted myself to God, and  
 “ renounced all my Transgressions, I have great  
 “ Reason to delight in God, as my God, and to re-  
 “ joice in Christ Jesus, as being now my dear Lord,  
 “ Master, and Redeemer.

“ And may well hope, that whatever Confusions,  
 “ and Calamities may happen in this Country, or  
 “ City, my Condition for Eternity is safe, and will  
 “ be happy. Now I may lay aside all Fears of  
 “ Death, even when the killing Arrows shall fall  
 “ thick around me.

“ For

“ For to a good Man, the Day of Death is better than the Day of his Birth, and when his Soul becomes absent from his Body, it will be present with the Lord, and the earthy House of this Tabernacle (*viz.* of his Body) shall be dissolved; he has a *Building of God, an House not made with Hands, eternal in the Heavens.* 2 Cor. i. v. 1.

“ And although in this World I may have Trouble, yet I may well hope for Peace in Christ Jesus; and therefore by the Help of the Holy Spirit I will continue seeking to, and trusting in the blessed Jesus, and endeavour faithfully to serve my God and Saviour to the utmost End of Life.”

Thus may every one that repents of his Sins, and thankfully accepts of Christ to be his Saviour, and Lord, as he is freely offered to all Sorts of Sinners in the Gospel; thus, I say, may every such Person reason within himself, and be comforted.

I will only add, that it is my earnest Prayer for those who have hitherto been regardless of God, of an Interest in Christ and their Duty, and thoughtless of the Concerns of their immortal Souls, and hitherto walked in Ways of wilful Disobedience to the pure and holy Commandments of God, that they may by his Spirit have the foregoing Thoughts made their own, and their Souls inclined, and enabled to perform those Acts signified by the Expressions in the Address to God.

O merciful God! hear this Prayer, and grant these Petitions for Jesus Christ's Sake! and for the glorious Manifestation of the Energy and Sovereignty of thy Grace, and of the Riches of thy Love! Amen. And let every one that shall read these Papers say Amen.

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*Theology vol 62.*  
**Sacred Declarations:**

Considered in a SECOND

**LETTER**

**TO THE**

**INHABITANTS of *London, Westminster,*  
and all other Parts of *Great Britain:***

Proposing to their serious Thoughts a SUMMARY of the Divine *Laws* comprehended in the *six* last of the Ten Commandments, and of the Divine *Threatnings* recorded in the Holy Scriptures against the stubborn Transgressors of them; **THREATNINGS** of Punishments to be inflicted in this World, when the righteous God shall visit any *City or Country*, for the Sins of its Inhabitants.



**L O N D O N:**

Printed for J. BUCKLAND, at the *Buck* in *Pater-*  
*noster-Row.* MDCCL,

## ADVERTISEMENT.

**T**HE Author of this, and a foregoing *Letter*, intituled, *Sacred Declarations*, &c. apprehends, that presenting to publick View the Divine **LAWs** (which forbid the Sins committed by People) together with the Divine *Declarations* of destroying Judgments to be inflicted on those who stubbornly practise them, is a proper Means to bring the **INHABITANTS** of our *Cities* and *Country*, to that Repentance, and Reformation, which are so much wanted.

*For by the Law is the Knowledge of Sin*, (Rom. iii. 20.) *i. e.* the Knowledge of what is sinful, to be repented of, and forsaken; and therefore it ought to be seriously read, and considered.

He apprehends, that this also may be a happy Means of exciting Sinners to believe on the Lord Jesus for obtaining Forgiveness, and Reconciliation with God. *Wherefore* (St. Paul says, Galat. iii. 24.) *the Law was our Schoolmaster*, to bring us unto Christ, *that we might be justified* (that is from our Transgressions of it) *by Faith*.

And he hopes, that the **SUMMARY** of the *Divine Laws* offered to Consideration in these *Letters*, and comprehended in the *Ten Commandments*, will, with the Blessing of God, be useful to People at all Times; useful not only in Days of Calamity, and Distress of Cities and Nations, but also in Times of publick Peace and Prosperity; and as such he recommends it to the Perusal of all Men; and likewise hopes, that they who shall read it, will recommend it unto others, for their Good.



# LETTER II.

TO THE

INHABITANTS of LONDON and WEST-  
MINSTER, and all other Parts of  
GREAT-BRITAIN, &c.

**I**HAVE in my former Letter con-  
sidered some of the *Declarations* of  
the Holy God, concerning *seven* Sorts  
of Persons; Declarations, which sig-  
nify that he has appointed them for  
suffering the fearful Effects of his  
Wrath in the Day of his Visitation for Sin; and  
happy for them will it be, if they shall read,  
and seriously consider what has been related; and  
if they shall without Delay repent of their Sins,  
and by a Faith unfeigned accept of Christ Jesus,  
as their only Saviour, and join themselves to the  
Lord in a perpetual Covenant, never to be for-  
gotten: Then will their State be safe for Eternity,  
then, in what Manner soever, and whenever Death  
shall happen to them, their Entrance into the invi-  
sible World, the World of Spirits, and their Ap-  
pearance before the more immediate, and glorious  
Presence of God will be most joyful: Then they will  
be admitted to an inexpressibly more full Enjoyment  
of our God and Saviour, than any Saints ever had

on Earth; then they will be in the Company, and in Communion with the Patriarchs, and Prophets, and Apostles, and the Spirits of just Men made perfect; those happy Souls, who would not be again in this Vale of Tears, in this Wilderness of Snares, expos'd to Temptations, Dangers, and Troubles, for ten thousand Worlds: And even as to this World, as soon as ever a Sinner is convinced of his guilty and miserable Condition by Nature, and Practice, and thereupon repents and believes in the Lord Jesus, and is converted from his evil Ways, our merciful God is reconciled to him, forgives all his Iniquities, adopts him into the Number of his dear Children, and makes him an Heir of Heaven: The Almighty becomes his God in a Covenant Relation, and his Portion; and therefore, he may then have Peace, and Joy, whatever Vials of divine Wrath shall be poured out upon the Earth, for the Wickedness of those who dwell in it.

Such pious Persons may be comforted, and say with the Psalmist, Psal. xlv. 1, &c. *God is our Refuge and Strength, a very present Help in Trouble. Therefore will we not fear (tho' dreadful Earthquakes happen, nay) though the Earth be removed, and tho' the Mountains be carried into the midst of the Sea, though the Waters thereof roar and be troubled, though the Mountains shake with the Swelling thereof: There is a River, the Streams whereof shall make glad the City of God (there are such Communications of Grace, Blessing, and Comfort, as shall make glad the Hearts of the Inhabitants of the City of God, the true Members of his Church) God is in the midst of her, she shall not be moved, God shall help her and that right early. The LORD of Hosts is with us, the God of Jacob is our Refuge.*

The Safety, the Comfort, and the Happiness of those, who through the divine Grace have an Interest in Christ, and which any others (who hitherto remain



main impenitent, unbelieving, and disobedient) may yet obtain, should excite all Sorts of Sinners to attend to whatever may be proposed from the Word of God, in order to promote their Conversion to him, and excite them to fly from that fearful Wrath, which is coming apace on the Children of Disobedience.

Indeed, they who have hitherto been regardless of God, and of a Saviour, and negligent of the Concerns of their never-dying Souls, and have lived in the allowed Practice of Sin, may well reason thus with themselves, *viz.* “ Since there is a God, an  
 “ Holy, and a Mighty God ; since these Scriptures  
 “ called the BIBLE, contain the *Declarations* of his  
 “ Will, and since in those sacred Scriptures are recorded not only Promises of Blessings to those who  
 “ know, and love, and serve the Lord ; but likewise Threatnings of heavy Judgments against various SORTS of Persons, who live in wilful Disobedience to his Laws, who provoke his Anger,  
 “ and continue to do so ; I will no longer be stupid,  
 “ and thoughtless, but will read the *Declarations* of  
 “ the Righteous God, and observe whether I am in  
 “ one or other of those Sorts of Persons, whom he  
 “ has marked out for suffering Punishment in a time  
 “ of general Calamity, in the time when Multitudes  
 “ will be destroyed by divine Judgments : And  
 “ now, O most merciful God, I humbly beseech  
 “ thee to help me to read thy Threatnings with  
 “ Attention, and do thou so impress my Mind by  
 “ thy holy Word, that I may not only know the  
 “ Evils threatned against stubborn Transgressors of  
 “ thy Laws, but be inclined, and enabled to follow  
 “ the Directions of thy Word, for gaining thy  
 “ Favour, and the Salvation I want.”

I wish that such a Disposition of Mind, as is signified by the foregoing Expressions, was in every irreligious.

religious Person, that shall take this Letter into his Hands.

There are several Sorts of Persons, who live in wilful Disobedience to one or other of the *six* last of the Ten Commandments, and who are Objects of tremendous *Declarations* upon Record in the Sacred Scriptures, and it greatly concerneth such to consider what the Lord hath spoken of them.

And therefore I proceed to take these into Consideration, *viz.*

VIII. REBELLIOUS *Persons*. These are another Sort under the Threatnings of the Holy God.

REBELLION is a wilful Opposition to the Authority, and lawful Commands of *natural*, or *spiritual*, or *civil* Parents.

It is God's Ordinance that natural Parents shall have Authority, and a Right of ruling, and commanding their Children ; and that those whom God has set among his People as spiritual Guides, and Teachers of his Word, of his Doctrines and Precepts, shall have Authority to instruct the People in them, and to require them to believe his Doctrines, and to obey his Precepts ; and likewise, it is the Will of God that Kings, and subordinate Magistrates, shall have Authority over their Subjects to Command Obedience to those Laws which are consistent with the divine Precepts, and for the Good of the Community.

As to natural Parents, The Moral Law of God, a Law in all Nations, and in all Ages of equal Force : This Law says, *Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee*, Exod. xx. 12. in *Ephes. vi. 1, 2, 3.* it is written, *Children obey your Parents in the Lord : For this is right. Honour thy Father and thy Mother (which is the first Commandment*

*mandment with Promise) that it may be well with thee, and that thou mayest live long on the Earth.*

The Honour, and Obedience, which God requires Children to render to their Parents, shou'd chearfully be performed by them, as a Part of that Conformity, which they owe to the divine Precepts, (God having appointed their Parents to be their Teachers, Guides, and Governors) and as some Return (tho' not equivalent) to the Obligations they are under for their Lives; their Maintenance, their Education, and for the tender Care of them under Sickneses, and other Afflictions, and Troubles, and for their Expences, and Diligence to introduce them into a comfortable Way of Subsistence for themselves, and new Families, when they are grown up to settle in the World.

But if Children are refractory, and disobedient, if they come to despise, and mistreat their Parents, and instead of administering Comfort to them, they bring Disgrace upon them, and occasion heart-breaking Sorrows, and Griefs unto them; they subvert the Order, God has established, they throw the Families to which they belong into Confusion, they are found in the Number of the Rebellious, and greatly provoke the Wrath of the Almighty, and are among *rebellious* Persons.

The alwise, and righteous God pronounces such Children *rebellious*, and commanded that they shou'd be put to death. In *Deut. xxi. 18, 19.* the supreme Lawgiver said, *If a Man has a stubborn, and rebellious Son, which will not obey the Voice of his Father, or the Voice of his Mother, and that when they have chasten'd him, will not hearken unto them: Then shall his Father and his Mother lay hold on him, and bring him out unto the Elders of his City, and unto the Gates of his Place: And they shall say unto the Elders of his City, This our Son is stubborn, and rebellious, he will not obey our Voice, he is a Glutton, and a Drunkard.*

*And*

*And all the Men of his City, shall stone him with Stones, that he die : So shalt thou put away Evil from among you, and all Israel shall bear, and fear.*

It appears from these Passages that a Course of wilful Disobedience to Parents, was by God's Appointment a capital Crime, a Crime to be punished with Death : And that altho' the Punishment has not for many Ages been inflicted by Men, and Children on this Account are more fearless of being guilty of the Crime, God is nevertheless provoked, and it may be reasonably apprehended (tho' the guilty are suffered to escape Punishment among Men) that God will not suffer them to escape, when he visits a Land for the Iniquities of those that dwell in it.

As for those whom God has appointed to be spiritual Guides to his People, Teachers, and Ministers of his Word, we have the following Laws to direct our Behaviour towards them, *viz.*

In *Thess. v. 12, 13.* where St. Paul says, *We beseech you Brethren, to know them, which labour among you, and are over you in the Lord, and admonish you ; and to esteem them very highly in Love for their Works Sake.*

In *Heb. xiii. 7.* it is written, *Remember them which have the Rule over you, who have spoken unto you the Word of God : Whose Faith follow, considering the End of their Conversation.* And in the 17th Verse of that Chapter it is said, *Obey them that have the Rule over you, and submit yourselves : For they watch for your Souls, as they that must give Account, that they may do it with Joy, and not with Grief : For that is unprofitable for you.*

These divine Precepts teach us the following Particulars, *viz.* 1. That it is our Duty to respect, and love the Ministers of the Gospel, and to become acquainted with those of them whose Labours we attend. 2. That so far as they deliver to us the  
Word



Word of God, it is our Duty to receive it, and to be obedient to it: But it is our Duty also to examine every Doctrine they teach, and every Instruction, which (as a Matter of Practice incumbent on us) they inculcate: We are, I say, to examine them by the sacred Scriptures, and not to receive them merely because delivered by our Teachers.

The Word of the Lord plainly shews, he would have us to take this Course.

When our blessed Saviour preached to the *Jews*, he directed, and commanded them to *search the Scriptures*, see *John* v. 29. he appealed to those sacred Writings as a Proof of the Verity of his Doctrine, saying, *they, are they which testify of me.*

The Commendation given of the *Bereans*, (*Acts* xvii. 11.) on the Account that *they searched the Scriptures daily* (to know) *whether those Things* (the Apostle preached) *were so*; that is, were according to them, is an Evidence that God wou'd have us to examine by the Scriptures, the Things we hear preached.

And our doing this is a Matter of Importance, as we may reasonably conclude from the Injunction which Christ gives to all People, *Mark* iv. 24. *Take heed what you hear.* This Precept imports, that it is the Duty of every one, that hears, to examine by the Scriptures what is spoken, and thereby to judge, whether it is true, and fit to be received, or not.

Further, That we are thus obliged, appears from *Isa.* viii. 19, 20. in the 19th Verse the Prophet shews the People, that they ought not to be influenced by those, who would persuade them to seek for Instruction and Direction to them that have familiar Spirits, but shou'd apply themselves to God, and his Word, if they wou'd know his Will, and their own Duty. *Shou'd not a People seek unto their God? To the Law, and to the Testimony:* If they (if Men, or Angels from Heaven) *speak not according*

to this Word (the Word of the Lord delivered by his Servants the Prophets) it is *because* there is *no Light* (or Truth) in them.

And again, 1 John iv. 1. it is said, *Believe not every Spirit, but try the Spirits, whether they are of God: Because many false Prophets are gone out into the World.*

But if any People shall oppose, or obstruct the Ministers of the Gospel in the faithful Performance of their Office, and in preaching, not their own private Opinion, but the Word of God, they are guilty of an heinous Sin, and hinder the Success of the Gospel Ministry, and greatly provoke God; and altho' they may not be liable to Punishment from Men, yet they have Reason to fear the the Effects of the divine Displeasure, when the Judgments of the Almighty are brought on a Land for the Iniquities of the People.

As for *Kings* and subordinate *Magistrates*, God by his Law requires those under their Authority to honour, and to obey them.

*Kings*, and *Queens* may be considered as political, or civil Parents. *Kings shall be thy Nursing-fathers, and their Queens thy Nursing-mothers*, it is said in *Isaiah* xlix. 23.

The great God has said, *Honour the King* (1 Pet. ii. 17.) I counsel thee to keep the King's Commandment, and that, in Regard of the Oath of God. (It is written in *Eccles.* viii. 2.) *That first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men: For Kings, and for all that are in Authority, that we may lead a quiet and peaceable Life in all Godliness and Honesty. For this is good, and acceptable in the Sight of God our Saviour.* (1 Tim. ii. 1, 2, 3.) *Curse not the King, no not in thy Thought.* *Eccles* x. 21. Thou shalt not revile the Gods (the Judges, as the Word is translated in the Margin) nor curse the Ruler of thy People, (*Exod.* xxii. 28.)

The

The holy God by his Apostlè says, *Let every Soul be subject unto the higher Powers. For there is no Power but of God: The Powers that be, are ordained of God. Whosoever therefore resisteth the Power, resisteth the ordinance of God: And they that resist, shall receive unto themselves Damnation.* Rom. xiii. 1, 2.

And therefore, they who refuse due Honour and Obedience to the lawful Magistrate, have Reason to be afraid of the divine Wrath in the Day when God visits a Land for the Iniquities of the Inhabitants. The Apostle adds, *Wilt thou not then be afraid of the Power, &c. Ye must needs be subject not only for Wrath, but also for Conscience Sake. For, for this Cause, pay you Tribute also; for they are God's Ministers, &c. Render therefore unto all their Dues: Tribute, to whom Tribute is due, Custom, to whom Custom, Fear, to whom Fear, Honour, to whom Honour.* -See Rom. xiii. 3, 5, 7.

It is a Charge committed to the Ministers of the Word of God to teach the People the Duty they owe to their civil Governours; in *Tit. iii. 1. Put them in mind to be subject to Principalities, and Powers, and to obey Magistrates.*

And the divine Law says to the People, *Submit yourselves to every Ordinance of Man for the Lord's Sake: Whether it be to the King, as Supreme; or unto Governours, as unto them that are sent by him for the Punishment of evil Doers, and for the Praise of them that do well.* 1 Pet. ii. 13, 14.

*Fear thou the LORD, and the King: And meddle not with them that are given to Change. For their Calamities shall rise suddenly, and who knoweth the Ruin of them both.* See Prov. xxiv. 21, 22.

It may well be observed, that those who resist Magistrates in the right Exercise of their Authorities, and rebel against their lawful Governours, not only expose themselves to eternal Damnation in the next

World, but bring upon themselves, and their Families, Ruin, and Destruction in this.

It appears from the History of Nations, and Kingdoms that Multitudes of Persons, and Families, have been ruined and destroyed for the Sin of *Rebellion* against their lawful Governours.

The Consideration hereof shou'd restrain all People from opposing either the just authority of their King, or of the subordinate Magistrates.

IX. OPPRESSORS are another Sort of Persons, who have Reason to fear the Effects of God's Wrath in the Day of his Visitation for Sin.

As Rebellion includes in it the various Sorts of Misbehaviour, and Opposition of Inferiors to their Superiors in Authority; so OPPRESSION comprehends the several Abuses, which *Superiors* in Authority, or Power, are guilty of towards their Inferiors.

When they exact from Persons subject to them Contributions, or bodily Labours, which are not due, or when they restrain their natural Liberties, without legal Authority, or Reason they are Oppressors, and may be reckon'd among the Transgressors of the *fifth* Commandment, which must be understood not only as obliging Inferiours to the Performance of the Duties they owe to their natural, spiritual, and civil Parents, to all in Authority over them, and to forbid every Thing that is inconsistent with the Practice of those Duties, so very reasonably it shou'd be understood to oblige all in Authority, and Power, faithfully to discharge the Duties they owe to those who are subject to them, and likewise to forbid every Thing that is inconsistent therewith, and consequently to forbid Oppression.

The Nature of the Sin of Oppression, according to the Account of it in Holy Scriptures, will be evident, if we consider *Exod. iii. 7, 9.* *The Lord said, I have surely seen the Affliction of my People, which are in Egypt, and have heard their Cry, by Reason of Task-Masters,*



*Masters, for I know their Sorrows.—And I have also seen the Oppression, wherewith the Egyptians oppress them.*

The Oppression, which *Pharaoh*, and his People were guilty of towards the *Israelites*, was the requiring of them unreasonable Labours, and setting over them *Task-Masters*, to afflict them with their Burdens, *Exod. i. 11.*

But this Abuse of Authority, and Power, this Mistreatment, Tyranny, and Cruelty towards Inferiors is very provoking to the merciful God.

It is an Iniquity which God has threatened terribly to punish. In *Isa. xlix. 20.* God says to his People, *I will feed them that oppress thee with their own Flesh, and they shall be drunken with their own Blood, as with sweet Wine,* and in *Jer. xxx. 26.* the Almighty says *I will punish all that oppress them.*

*Thus speaketh the Lord of Hosts, saying, Execute true Judgment, and shew Mercy, and Compassion, every Man to his Brother. And oppress not the Widow, nor the Fatherless, nor the Stranger, nor the Poor, and let none of you imagine Evil against his Brother, in your Heart. Zech. vii. 9, 10.*

*I will be a swift Witness—against those that oppress the Hireling in his Wages, the Widow, and the Fatherless, and that turn aside the Stranger from his Right, and fear not me, saith the LORD of Hosts. Mal. iii. 5.*

If Parents treat their Children with unreasonable Severity, and withhold from them, what, according to their Rank, and Circumstances in Life, and the Occasions of the Children, should be allowed them, they are guilty of the Sin of Oppression.

If Masters make their Servants to serve with Rigour, and by exacting unreasonable Labours, or by not allowing them Food convenient in sufficient Quantity, they embitter their Lives, they are also guilty of Oppression.

If Men of Riches, or Power, bear hard on their Inferiors, retrench the Liberties they have a Right unto, or put them unreasonably to Trouble, they are guilty of Oppression. St. James said, *Do not rich Men oppress you, and draw you before the Judgment-Seats?* James ii. 6.

*But the LORD will be a Refuge for the oppressed, Psal. ix. 9. Thus saith the LORD, execute Judgment in the Morning, and deliver him that is spoiled out of the Hand of the Oppressor, lest my Fury go out like Fire, and burn that none can quench it, because of the Evil of your Doings, Jer. xxi. 12.*

As these Words shew the Indignation of the righteous God against those who can, and will not deliver the Oppressed from their Oppressors, so they manifest that the Wrath of almighty God is greatly provoked by the Iniquity, and Cruelty of Oppressors; and that such unmerciful Persons have Reason to expect Punishment, not only hereafter, but even in this World, when the righteous God visits a People for their Sins. *For he shall have Judgment without Mercy, that hath shewed no Mercy:* Saith the Word of the Lord, James ii. 13.

X. MURDERERS must be reckoned one Sort of Persons appointed to suffer the Vengeance of God both in this World, and the next.

He is a Murderer, that designedly, and maliciously takes away the Life of another, and he is a Transgressor of the sixth Commandment, which says, *Thou shalt not kill, Exod. xx. 13.*

And the just God has appointed that all such shall be put to death. *Whoso sheddeth Man's Blood, by Man shall his Blood be shed,* said the sovereign Lord of Life and Death. Gen. ix. 6. *He that smiteth a Man so that he die, shall surely be put to Death, Exod. xxi. 13. If a Man come presumptuously upon his Neighbour, to slay him with Guile, thou shalt take him from mine Altar, that he may die,* says God, Exod. xxi.

13, 14. In *Numb. xxi. 13.* the Almighty says, *Ye shall take no Satisfaction for the Life of a Murderer, which is guilty of Death: But he shall surely be put to Death.*

The Consideration of these Laws should deter all Men from the Crime of *Duelling*.

There is no *DUEL* fought, but one of the Parties gives the Challenge; and the Occasion of it is some Injury, some Provocation either imaginary, or real.

Oftentimes it is imaginary, some Words or Behaviour of the Person challenged, misrepresented, or misunderstood; and a cool Inquiry into the Case, would prevent a Quarrel, and confirm a Friendship.

But suppose the *Challenger* has indeed been mistreated, and suffered a real Injury, the Laws of God, and of the Land have provided a Remedy, and the Law is open to be used for obtaining Justice to one, any Way really injured.

The injured Person must not murder the Man that has offended him; such a cruel Action, is a subverting, in that Case, all the Laws, divine, and human, made to prevent so heinous a Crime.

And what is the Apology for his wicked Challenge? Is it that his Innocence of something he has been falsely accused of may be vindicated, and made manifest?

This is best done in an open Court of civil Judicature, where the real State of Things may become evident by the Testimony of Witnesses on both Sides. But his Innocence can never be cleared by his endeavouring to kill, and murder the Person that has falsely accused him, nor by his exposing himself to be murdered by the other. And the true State of the Case between the *Duellers* after their Battle, may continue to the Publick, in as much Darkness and Uncertainty as before, because of the different Accounts of it by the Friends of each Party.

Or, is the Reason of the Challenge to get Satisfaction

faction for the Affront, or Injury done him? But what Satisfaction can it be for a Man needlessly, and wickedly to expose himself to be murder'd by the Man, whom he challenges.

If the Satisfaction meant is the Gratification of a malicious Desire of taking Revenge by a wilful shedding the Blood of his Neighbour, of his Brother who has offended him, it is a wicked Satisfaction, and greatly to be abhorred; and the Desire of it ought to be contradicted: The gratifying such a Desire is an Act of Rebellion against the divine Authority, which says, *Thou shalt not kill*, Exod. xx. and which has also said, *Avenge not yourselves*, Rom. xii. 19.

And as to the *Challenged*, what is his Apology for his wicked Acceptance of the Challenge? Is it that he shall be esteemed a *Coward*, a *Man of no Courage*, if he does not accept it? Be it so, yet better for him that unreasonable Men think so, than for him (in direct Opposition to the Will, and Law of the great God) violently, and maliciously to take away the Life of another, or thus unjustifiably to expose his own.

In the Case of a DUEL, the *Challenger*, and the *Challenged* (according to their Appointment) meet at the Place fixed upon; they meet each of them with a premeditated, and malicious Design to kill, and to murder the other, in Defiance of the Authority of that God who made them both, who commands them to love each other, and to promote each others Safety and Good, and if they did so, they would find true Honour, Peace, and Comfort. But what a shameful, horrid Tragedy do they act by their Duelling.

Let the Case be rightly considered both as to the Person killing, and the Person killed: The Person killing is a Murderer with his Hands, and Heart, and the Character of being a *Murderer* will always  
most



most justly belong to him : And if he truly repents, the best that can be said of him is, that he is a Penitent Murderer. But there remains an indelible Stain in his Character ; it can never be said of such a Man, that he never was a Murderer. And will the Character of being a Man of Courage compensate the just Shame, Disgrace, and Guilt of being a Murderer ?

It should likewise be considered whether the Person kill'd was fit for Death ; if not, the Murderer forced his Appearance before God, to be sent down among the accursed Spirits, to be reserved to the Judgment of the great Day.

The Murderer puts a Period to his Space for Repentance, to his Opportunity of seeking Peace with God, and eternal Salvation. Thus it is with the Person killing.

O the miserable Consequences of Duelling !

And then as to the Person killed ; he had Murder in his Heart, and no Space to repent of it. Duellers take the most effectual Course to render their everlasting Damnation, Shame, and Torment inevitable.

*These six Things doth the LORD hate, yea seven are Abomination unto him : A proud Look, a lying Tongue, and Hands that shed innocent Blood, Prov. vi. 16, 17.*

The Prophet *Hosea*, said (Hos. iv. 3, 4.) *By Swearing, and Lying, and Killing, and Stealing, and committing Adultery, they break out, and Blood toucheth Blood. Therefore shall the Land mourn, and every one that dwelleth therein shall languish with the Beasts of the Field, and the Fowls of Heaven ; yea the Fishes of the Sea also shall be taken away.*

The righteous Providence of God often has in a most remarkable Manner discovered Murderers, and brought them quickly to suffer Death by the

Sentence of the Magistrate, according to the divine Law.

And although he may permit some of them for a while to remain undiscovered, yet in the Day of his Visitation for Sin, when he shall make Inquisition for Blood, they may be sure he will remember them, and they have Reason to fear that he will deal with them according to their Blood-guiltiness.

XI. DRUNKARDS, *Gluttons*, and *riotous Livers*, are another Sort of Persons, against whom terrible Threatnings of God are recorded in the holy Scriptures.

These likewise are Transgressors of the *sixth* Commandment, as by their Intemperance, and frequent Excesses, they impair their own Health, and shorten their Lives; that is, put an End to them as certainly, as if they thrust themselves through with a Sword, though not in so speedy a Manner.

And then by importuning their Companions to eat, or to drink to Excess, or to indulge themselves in any Pleasure inconsistent with Health, they are instrumental in destroying their Health, and hastening their Death.

But what saith the Word of God concerning such as these? In Isa. xxviii. 1, 3. it says, *Wo to the Drunkards of Ephraim, the Drunkards of Ephraim shall be trodden under Feet.*

In Prov. xxiii. 21. it is declared, that *the Drunkard, and the Glutton shall come to Poverty*; and there are frequent Instances of this.

In Joel i. 5. God by his Prophet says, *Awake ye Drunkards, and Weep, and howl all ye Drinkers of Wine.*

The Prophet Nabum said, *The Lord is good, a strong Hold in the Day of Trouble* (i. e. to those who love and serve him) *and he knoweth them that trust in him. But with an overflowing Flood, he will make*

*an utter End of the Place thereof, and Darknes shall pursue his Enemies. What do ye imagine against the LORD? He will make an utter End: Affliction shall not rise up the second Time. For while they be folden together as Thorns, and while they are drunken as Drunkards, they shall be devoured as Stubble fully dry, Nahum i. 7, 8, 9, 10.*

In Isa. v. 11—14. it is said, *Wo unto them that rise up early in the Morning, that they may follow strong Drink, that continue until Night till Wine inflame them. And the Harp, and the Viol, the Tabler, and the Pipe, and Wine, are in their Feasts: But they regard not the Work of the LORD, neither consider the Operation of his Hands. Therefore my People are gone into Captivity, because they have no Knowledge, and their honourable Men are famished, and their Multitudes dried up with Thirst. Therefore Hell hath enlarged herself, and opened her Mouth without Measure: And their Glory, and their Multitude, and their Pomp, and he that rejoiceth shall descend into it.* In Verse 22. it is added, *Wo unto them that are mighty to drink Wine, and Men of strength to mingle strong Drink, i. e. if they abuse their Strength by drinking to Excess, and that is Excess, which is more than needful to the healthful Nourishment, and Chearfulness of the Body.*

The Prophet further adds, in Verse 25. *Therefore is the Anger of the LORD kindled against his People, and he hath stretched forth his Hands against them, and hath smitten them: And the Hills did tremble, and their Carcasses were torn in the midst of the Streets: For all this his Anger is not turned away, but his Hand is stretched out still.*

These, and such like *Declarations* do plainly shew, that they who indulge their Apperites with Excesses in Meats and Drinks, and they who persuade, and tempt others to do so, have Reason to fear the

Judgments of the Holy God, when he is visiting for Sin.

But how much soever they may suffer by common Calamities in this World, these Sufferings will be to them only the Beginnings of Sorrows, unless they repent, and amend their Ways. For *Drunkards shall not inherit the Kingdom of God*, See 1 Cor. vi. 10.

It is our blessed Redeemer, who said, *Take heed to yourselves, lest at any time, your Hearts be overcharged with Surfeiting and Drunkenness, and the Cares of this Life, and so that Day come upon you unawares. For as a Snare shall it come on all them that dwell on the Face of the whole Earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these (terrible) Things that shall come to pass, and to stand before the Son of Man*, Luke xxi. 34, 35, 36.

The *Things* which Christ refers to, and which he in that Chapter foretold should come to pass, were that *Jerusalem* should be compassed with Armies, and Desolation, Verse 20. He foretold its *Days of Vengeance*, Verse 22. and that there should be great Distress in the Land, and Wrath upon the People, Verse 23. And that they should fall by the Edge of the Sword, Verse 24. That upon the Earth should be Distress of Nations with Perplexity, Verse 25. Men's Hearts failing them for Fear, and for looking after those Things, which are coming on the Earth, Verse 26.

And thus it happened to the Jews, when the just God brought upon them the Day of his Wrath, the Day of his Visiting them for their Iniquities. And in like manner it will happen to other Nations, when the Almighty shall come forth in Judgment against them, and make a sinful incorrigible People to see, and feel the Miseries of the Days of his Vengeance.

Therefore,



Therefore, *Let us walk honestly, as in the Day; not in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envy.* But put ye on the Lord Jesus Christ, and make not Provision for the Flesh, to fulfil the Lusts thereof. Rom. xiii. 13, 14.

XII. UNCLEAN PERSONS, Whoremongers and Adulterers, are another Sort, on whom God has denounced destroying Judgments.

These are Transgressors of the seventh Commandment.

*Whoremongers and Adulterers God will judge, &c.* It is declared, Heb. xiii. 4. and in Galat. v. 19, 21. it is said, *Now the Works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleanness, Lasciviousness; and it is added, That they who do such Things shall not inherit the Kingdom of God.*

In Ephes. v. 3, 4, 5, 6. *But Fornication and all Uncleanness, let it not be once named amongst you, as becometh Saints. Neither Filthiness nor foolish Talking, nor Jestings which are not convenient: But rather giving of Thanks. For this you know that no Whoremonger nor unclean Person — hath any Inheritance in the Kingdom of Christ, and of God — for because of these Things cometh the Wrath of God upon the Children of Disobedience.*

What the Holy God has said concerning the Jews, in Jer. v. 7, 8, 9. shews evidently that this Sort of Sinners are appointed to suffer in the Day of his Visitation. The LORD said, *When I fed them to the full they committed Adultery, and assembled themselves by Troops in the Harlots Houses. They were as fed Horses in the Morning: Every one neighed after his Neighbour's Wife: Shall I not visit for these Things? saith the LORD, shall not my Soul be avenged on such a Nation as this?*

The Prophet Ezekiel also, reckoning up several Sorts of Transgressors of the divine Law in Jerusalem, says, *One hath committed Abomination with his Neighbour's Wife, and another has lewdly defiled his Daughter-in-Law, and another in thee hath humbled his Sister, his Father's Daughter*, Ezek. xxii.

It must be observed, that *Self-Pollution*, the Sin for which the Holy God slew *Onan*, Gen. xxxviii. 9, 10. is a Sort of Uncleanness very heinous in its Nature. And likewise that the unnatural Lusts of the *Sodomites*, Gen. xix. 5. for which the LORD rained upon Sodom and upon Gomorrah, *Brimstone and Fire from the Lord out of Heaven, and overthrew their Cities, and all the Plain, and all the Inhabitants of the Cities, and that which grew upon the Ground*, Gen. xix. 24, 25. I say, those unnatural Lusts are Kinds of Filthiness which cry loudly for divine Vengeance to be inflicted on the Guilty: And it is Matter of great Lamentation, that notwithstanding the fearful, and utter Destruction of those Cities for the Crimes of their Inhabitants, there have been in the succeeding Ages, Persons guilty of the same monstrous and filthy Practices.

St. Paul speaketh of such in Rom. i. 26, 27. saying, *For this Cause God gave them up unto vile Affections: For even their Women did change their natural Use unto that which is against Nature: And likewise also the Men, leaving the natural Use of Women, burned in their Lust, one toward another, Men with Men, working that which is unseemly, and receiving in themselves that Recompence of their Error which was meet.*

The Sins of these monstrous Transgressors, indeed, are secret, they are Deeds of Darkness, but the righteous God may openly take Vengeance on them, in the Day of his Visitation for Sin. Such have no Reason to hope they shall escape the destroying Wrath of the Almighty God.

And

And as the Inhabitants of *Jerusalem* were incorrigible, and did not repent of their Iniquities, the Holy God according to his Threatnings, inflicted on them destroying Judgments. See *Jer. v. 31.* where he says, *Therefore have I poured out mine Indignation upon them, I have consumed them with the Fire of my Wrath: Their own Way have I recompensed upon their Heads, saith the LORD GOD.*

I may add, that Persons under the like Guilt, have Reason to expect like Punishment; and therefore have Cause to be afraid of God's proceeding in the Way of his Judgments.

And happy for them will it be, if the Whoremongers and Adulterers; happy will it be, if all the filthy, the unchaste, the unclean Persons of both Sexes, shall consider the Evil of their Ways, and the *Declarations* of the Holy God against them; if they shall repent of their Sins, and seek the Forgiveness of them, and Peace with God through Christ Jesus, before the Vials of his Wrath be poured out upon them.

XIII. UNJUST Persons, are another Sort against whom destroying Judgments are denounced in the Word of God.

UNJUST *Persons* are all they, who either by Force, or Fraud, take, or with-hold to their own Use any Thing that is the Property of another.

These all are Transgressors of the *eighth* Commandment.

This Class includes not only Thieves of every Denomination, but also *Extortioners*, and *fraudulent Dealers* with unjust Weights and Measures.

EXTORTIONERS are those Persons who take Advantage from the Necessities, or Ignorance of others, to constrain them to give more Money for the Things they buy, than is the Market-price, or to perform

perform more Labour for Wages than is usual according to the Custom of the Country, thus, *e. g.*

If the Sellers of any Commodity know the Buyers to be under a Necessity of getting the Things they treat about, and that they can have them no where else, or that they are ignorant of the Value, and Market-price of them, and therefore exact from them a greater Price than they are worth, or than the Sellers would insist on, if the Buyers were not under such Necessity, or such Ignorance, they are guilty of Extortion.

And if any Manufacturers, as a Method of Gain to themselves, shall keep for Sale to their Work-People, various Sorts of Goods, they at Times have Occasion for, and shall oblige them to buy such Goods, when they do not want the Goods but the Money for other Uses, they are Extortioners.

These two Sorts of Persons are guilty of Transgressing that divine Law, which says, *All Things whatsoever ye would that Men should do to you, do ye even so to them*, Matt. vii. 12. which implies, that *All Things* whatsoever we would that Men should not do to us, we should *not*, we ought *not* to do to them.

Thus God has manifested his holy Will concerning our Conduct and manner of Dealing with others. And the *Extortioners* above-mentioned, would not like to be themselves treated in such Manner as they treat others.

I must add, that their Crime is abominable in the Sight of God, who delights in Mercy and Goodness.

Let such Transgressors read, and consider what is said in *Ezek. xxii. 12, 13, 14. Thou hast greedily gained of thy Neighbours by Extortion, and hast forgotten me, saith the LORD GOD. Behold, therefore I have smitten mine Hand at thy dishonest Gain, which thou hast made—Can thine Heart endure, or can thine*



*thine Hands be strong, in the Days that I shall deal with thee? I the LORD have spoken it, and will do it.*

These *Declarations* shew that God will deal with Extortioners in the Days of his Visitation for Sin; and that their Hearts will not be able to endure the Tokens of his Wrath, or to sustain the strokes of his Vengeance.

There is another Sort of EXTORTION, cruel in its Nature, and abominable in the Eyes of the Lord; that is, when *Manufacturers* or others constrain the People they employ to labour for less Wages, than Custom, or particular Agreement has made their Due, or exact from them more Work than is usually done for the customary Wages; or on some unreasonable Pretence with-hold from them Part of their Wages.

These may be said to grind the Face of the Poor: They oppress the Hirelings, the People they employ to labour, and the Character of Extortioners justly belongs to them.

Let such consider the Import of this Declaration in *Mal. iii. 5.* *I will come near to you to Judgment, and I will be a swift Witness—against those that oppress the Hireling in his Wages—and fear not, saith the LORD of Hosts.*

And in *James v. 4.* it is said, *Behold the Hire of the Labourers, which have reaped down your Fields, which is of you kept back by Fraud, crieth; and the Cries of them which have reaped, are entered into the Ears of the Lord of Sabaoth, who will deal with such Oppressors, and take Vengeance on them when he visits for Sin.*

In *Levit. xix. 13.* it is said, *The Wages of him that is hired, shall not abide with thee all Night until the Morning.*

In *Deut. xxiv. 15.* it is written, *At his Day thou shalt give him his Hire, neither shall the Sun go down upon*

upon it, for he is poor, and setteth his Heart upon it : lest he cry against thee unto the Lord, and it be Sin unto thee.

In Levit. xix. 9. are recorded the following Laws, viz. *When you reap the Harvest of your Land, thou shalt not wholly reap the Corners of thy Field, neither shalt thou gather the Gleanings of thy Harvest. And thou shalt not glean thy Vineyard, neither shalt thou gather every Grape of thy Vineyard, thou shalt leave them for the Poor, and Stranger : I am the Lord your God.* Signifying that the great God has compassion for the Poor, and Strangers, and approves all Acts of Kindness done unto them ; and that he is both able, and willing to recompence with his Blessings, those who obey his Will, by leaving in the Time of Harvest, and Gathering of Fruit, Gleanings of their Harvest, and of the Fruit for the Poor.

In Deut. xxiv. 19. it is likewise enacted, by the supreme Governor of the World, thus, viz. *When thou cuttest down thine Harvest in thy Field, and hast forgot a Sheaf in the Field, thou shalt not go again to fetch it : It shall be for the Stranger, for the Fatherless and the Widow : That the LORD thy God may bless thee in all the Work of thine Hands. When thou beatest thine Olive-tree, thou shalt not go over the Boughs again : It shall be for the Stranger, for the Fatherless, and for the Widow.*

I have mentioned these Laws of our good God, because they manifest his gracious Care for Strangers, and for the Fatherless, and for Widows in needy Circumstances ; and because they are Laws always obligatory, they are divine Laws always binding all Persons, in all Ages, who are concerned in Husbandry, in Sowing, in Reaping, in Raising, and Gathering-in the Fruits of the Earth. We ought to think, and acknowledge that they are Laws still  
in

in Force, since God never repealed them, since neither Men, nor Angels, can annul the Obligations of his Commandments, and since divers Reasons of them, *viz.* the Wants of the Poor, and the Supply, and the Comfort they will have by Means of a due Obedience to those Laws: And I apprehended it the more needful to recite them, because many *Landholders, Farmers, and Possessors of Vineyards, and Olive Yards,* and others employed in raising and propagating the Fruits of the Earth are ignorant of them.

I must add one *Declaration* more, *viz.* that in *I Cor. vi. 10. Nor Thieves, nor Covetous — nor Extortioners shall inherit the Kingdom of God.* Therefore we may reasonably conclude, that this hard-hearted and cruel sort of Sinners, are obnoxious to the destroying Judgments of God, when he is visiting an ungodly Nation for their Iniquities.

I have further to observe, that *fraudulent Dealers, with unjust Weights and Measures,* must be reckoned among the Transgressors of the *eighth* Commandment, because by their Frauds they get so much of the Buyer's Money unjustly, as the diminished Quantity of the Goods sold amounts to in Value; and the using divers Weights and Measures, that is, Weights and Measures different from, and less than the Standard established by the Laws of the Country in which they live, is in Reality one Way of stealing Money from the Buyers.

*Ye shall do no Unrighteousness in Judgment,* says the divine Law, *in Mete Yard, in Weight, or in Measure. Just Balances, just Weights, a just Ephah, and a just Hin shall ye have; I am the LORD your God. Therefore shall ye observe all my Statutes, and all my Judgments, and do them; I am the Lord.* *Levit. xix. 35, 36, 37.*

In *Deut. xxv. 13, 14, 15, 16.* it is said, *Thou shalt not have in thy Bag divers Weights, a great and*

*a small. Thou shalt not have in thine House divers Measures; a great and a small. But thou shalt have a perfect and just Weight, a perfect and a just Measure shalt thou have; that thy Days may be lengthened in the Land which the Lord thy God giveth thee. For all that do such Things (viz. the keeping divers Weights and Measures) and all that do unrighteously, are an Abomination unto the LORD thy God.*

In Prov. xi. 1. it is said, *A false Ballance is Abomination to the Lord: but a just Weight is his Delight.* And Chap. xx. 10. *Divers Weights, and divers Measures, both of them are alike Abomination to the Lord.* See also Verse 23.

The Prophet Micah said to the People (who had provoked destroying Judgments by manifold Sins) *He (viz. God) hath shewed thee, O Man, what is good, and what doth the LORD require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God? The LORD's Voice crieth unto the City, and the Man of Wisdom shall see thy Name: Hear ye the Rod, and who hath appointed it. Are there yet the Treasures of Wickedness in the House of the Wicked, and the scant Measure that is abominable? Shall I count them pure with the wicked Balances, and with the Bag of deceitful Weights? For the rich Men thereof are full of Violence, and the Inhabitants thereof have spoken Lies, and their Tongue is deceitful in their Mouth. Therefore also will I make thee sick in smiting thee, in making thee desolate because of thy Sins.* See Micah vi. 8—13.

These Declarations shew most evidently that *fraudulent Dealers*, with false Weights and Measures, have Reason to expect Punishment even in this World, when God is visiting a Nation for their Iniquities.

But if they shall escape Punishment in this World, they should know and consider, that *the Hope of unjust Men periseth*, (Prov. xi. 7.) and that, *The*  
LORD



*LORD knoweth how—to reserve the unjust unto the Day of Judgment to be punished. 2 Pet. ii. 9.*

There is yet another Sort of Iniquity to be taken Notice of, as inconsistent with that just and righteous Manner of Dealing with others, which the *eighth* Commandment obliges all Men to, *viz. the Giving and Taking Bribes.*

A **BRIBE** is any Gift to another, to bias, or incline him to do something he ought not to do, or to omit doing something he ought to do.

And the righteous God, to prevent all unjust Practices among Men, has strictly forbidden this Iniquity. In *Exod. xxiii. 8.* he has said, *Thou shalt take no Gift: For the Gift blindeth the Wise, and perverteth the Words of the Righteous.* It occasions Persons to form a wrong Judgment, or to give an unjust Sentence in a Cause, or to pervert, or misinterpret the Words of the Righteous, with whom they have to do.

In *Deut. xvi. 18, 19, 20.* the Holy God said to his People, *Judges and Officers shalt thou make thee in all thy Gates which the Lord thy God giveth thee, throughout all thy Tribes: And they shall judge the People with just Judgment. Thou shalt not wrest Judgment; thou shalt not respect Persons, neither take a Gift: For a Gift doth blind the Eyes of the Wise, and pervert the Words (or Matters, as the Expression is translated in the Margin) of the Righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the Land which the Lord thy God giveth thee.* Which last Clause implies that by receiving Bribes, and not following that which is altogether just, they would provoke God by some Stroke of Judgment to cut short their Lives.

In *Prov. xvii. 23.* it is said, *A wicked Man taketh a Gift out of the Bosom (i. e. secretly) to pervert the Ways of Judgment,* signifying that he is a wicked Man indeed that receiveth a Bribe,

Thus wicked were *Joel*, and *Abiah*, the Sons of *Samuel*, whom he made *Judges over Israël*, they turned aside after *Lucre*, and took *Bribes*, and perverted Judgment, see 1 Sam. viii. 1, 2, 3.

And this Wickedness became general in the Days of the Prophet *Isaiah*, see *Isa.* i. 23, 24. where it is written, *Every one loveth Gifts, and followeth after Rewards: they judge not the Fatherless, neither doth the Cause of the Widow come unto them. Therefore, thus saith the LORD, the LORD of Hosts, the mighty one of Israel, Ah, I will ease me of mine Adversaries, and avenge me of mine Enemies.*

This Declaration signifies, that such Sinners are Enemies to God, and that he will avenge himself of them; and that they have Reason to fear a Destruction from the Almighty, when he visits a Nation for Sin.

But gracious Promises are made to the Righteous, that shaketh his Hands from holding of Bribes, for it is said, *He shall dwell on high: His Place of Defence, shall be the Munition of Rocks, Bread shall be given him, his Waters shall be sure,* *Isa.* xxxiii. 15, 16. which Declarations import that altho' Persons guilty of *Bribery* are obnoxious to the Miseries of a Day of God's Visitation for Sin, yet that the Righteous, who abhor the taking of Bribes, may hope for the divine Protection, and be provided for, and comforted in Times of publick Calamities.

Many Sins bring Guilt only on single Persons, but a *BRIBE* is an accursed Thing, which pollutes two Persons, and renders them both guilty before God, and obnoxious to his Wrath, viz. the *Giver* and the *Receiver* of it, and the Nature of this Iniquity ought to be known to all Men, and abhorred by all Men. And the Action of the Giver, and the Action of the Receiver as to its Signification deserves serious Notice.

The

The Intention of a *BRIBE* is to prevail with the Receiver of it, to do something in itself sinful, as for a Judge to pass an unrighteous Judgment on a Cause, or else to do something, which the Receiver apprehended to be sinful, and therefore was unlawful for him to do.

In both these Cases the *Giver* endeavours to corrupt the Receiver, and engage him to sin against the holy God, to wound his own Soul, and expose himself to eternal Damnation; a dreadful Crime! vile in its Nature, and destructive in its Consequences, both to him that gives, and him that takes the Bribe. A sad Matter to be considered by the Guilty; beside the Injury which may be brought on others by Means of a prevailing Bribe.

The Action of the *Giver* signifies that he is a Man of corrupt Principles, that he fears not God, has no Regard to his Glory, and the Pleasing him, nor to the Welfare and Salvation of the Soul of the Person whom he bribes; it signifies that he joins his Endeavours with the Devil's to ruin for ever the Person whom he has corrupted.

And the Action of the *Receiver* signifies, that he is destitute of a right, and good Principle, that he has yielded to, and been overcome by the Temptation, and that he has sold the Favour of God, and his Soul, and Salvation for the Price of the Bribe he has received.

These Remarks have a like Foundation when a Bribe is given to prevail with any one not to do a Thing which the Law of God has made his Duty, or which he apprehends that God requires of him.

Both the Givers, and Receivers of Bribes, are Men of very corrupt Minds; and without sincere Repentance, and a thorough Reformation, they will never escape the Damnation of Hell, though they should be suffered to escape Punishment in this World.

These

These Things deserve the serious Consideration both of those, who at *Elections of Members to serve in Parliament*, give Bribes to engage Votes, and of those who receive them.

XIV. Persons who bear false Witness against others are another Sort of Sinners who have just Reason to fear Punishment when God visits a Nation for Sin.

These are Transgressors of the *ninth* Commandment, which says, *Thou shalt not bear false Witness against thy Neighbour*, Exod. xx. 16.

The Prohibition is not limited to the bearing false Witness against others on Trials in Courts of Judicature, altho' that is a most aggravated Kind of false Witness-Bearing, because of the Oath taken by Witnesses, wherein they appeal to God for the Truth of what they say falsely. But a Man's Reputation, and Livelihood may be ruin'd by false Witnesses that are never called before Magistrates.

A Man bears false Witness against his Neighbour, when he speaks that of another, which he knows to be false; whether it be in a Way of Affirmation, or Negation; whether he affirms of another that he spoke such Words, or did such Things, which he knows he did not; or denies his having spoken Words, which himself heard, or his doing Things which to his Knowledge the other really did.

All false Witnesses are Liars, and all Liars *shall have their Part in the Lake which burneth with Fire and Brimstone*, as it is said in Rev. xxi. 8.

*Wherefore* (saith St. Paul) *putting away Lying, speak every Man Truth with his Neighbour: For we are Members one of another*, Ephes. iv. 25.

*A faithful Witness will not lie: But a false Witness will utter Lies*, it is said Prov. xiv. 5. and Verse 25. *a true Witness delivereth Souls, but a deceitful Witness speaketh Lies.*



In *Prov. xix. 15.* it is declared, *He that justifieth the Wicked, and he that condemneth the Just, even they both are Abomination to the LORD.*

The supreme Lawgiver says, *Thou shalt not raise a false Report : Put not thine Hand with the Wicked to be an unrighteous Witness, Exod. xxiii. 1.*

And in *Prov. xix. 5.* it is declared that, *A false Witness shall not be unpunished, and he that speaketh Lies shall not escape.* This Declaration shews, that these Sinners have Reason to expect Punishment in the Day of the LORD's Visitation for Sin.

The speaking falsely of others is a pernicious Practice ; and the doing so as Witnesses in Courts of Judicature has brought innocent Persons to suffer Death for Crimes they never committed, and others to loose their Estates, which were their just Property, or to loose their good Reputation, a Blessing more valuable than Life.

They who are guilty of this cruel Iniquity do not deal towards others, as they would have others to deal with them.

They imitate their Father the Devil, who is the *Accuser* of the *Brethren*, see *Rev. xii. 9, 10.*

And altho' they may for a while escape Punishment, the Day is coming when the righteous God will take Vengeance on them, when they shall neither be able to escape, nor able to bear his Wrath.

XV. COVETOUS Persons, are another Sort of Sinners marked by divine Threatnings for suffering Punishment in the Day of the LORD's Visitation for Sin.

These are Transgressors of the *tenth* Commandment, which says, *Thou shalt not covet thy Neighbour's House, thou shalt not covet thy Neighbour's Wife, nor his Man-servant, nor his Maid-servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbour's, Exod. xx. 19.*

This

This Law shews that it is sinful to desire any Thing that is another's Property, and appropriated to his own Use; because the Things of another, which he trades in, and has a Right to sell, and which we have Occasion for, we may desire, and may purchase; but appropriated Things we must not desire, or cover.

A strong Desire, or Coveting another Man's House, or Land, has prevailed with some to murder the rightful Possessor, as was the Case when *Abab* coveted *Naboth's* Vineyard, 1 *Kings* xxi. or to use other unjust Methods to get the Possession of it.

Thus coveting another Man's Wife, has been followed with Adultery, and Murther; of which *David* was a sad Instance.

And the coveting the Servants of others, has influenced some to use indirect, or dishonest Means to prevail with them to leave their Masters.

*And the coveting of Money has led many to rob, steal, and commit Murder. So are the Ways of every one that is greedy of Gain: Which taketh away the Life of the Owners thereof, Prov. i. 19.*

The *tenth* Commandment must be understood to forbid all inordinate, or too strong Desires after worldly Things, or too much Love to Money: Because such Coveting is not only inconsistent with the Love we owe to God, and to our Neighbour, but leads on to many other Sins.

*For (as St. Paul says) the Love of Money is the Root of all Evil: Which while some covet after, they have erred from the Faith, and pierced themselves through with many Sorrows, 1 Tim. vi. 10.*

Here I would observe that a Man's Desire of Money, or other worldly Things is certainly too strong, or is a sinful Coveting, when for obtaining them, he will use unlawful Means, or neglect some Duty God requires of him; and likewise, when, for the Sake of increasing his Riches, he will withhold

to himself what God would have him to distribute for the Use and Benefit of others.

Thus, if a Man for Lucre Sake will be guilty of Extortion, he is a covetous Man; or if instead of performing the religious Duties of the Sabbath, he will buy, or sell on that holy Day, or if on other Days he will be so eager in his Pursuits after earthly Riches, as not to allow Time for the Worship of God in his Family, and Closet, he is a covetous Man: And likewise if he will not expend in the Maintenance of his Family, and Education of his Children, so much as according to his Rank in the World, and his Riches, ought to be expended, he is a covetous Man; and if he will not distribute in Acts of Charity, according to his Abilities, and the Occasions, which call for his Assistance, he may justly be thought a covetous Man.

And such covetous Persons certainly do love their Money, more than they love their God; for they who do not desire, and endeavour to please God, cannot be truly said to love him; and of those, who wilfully sin against God in their way of getting, or of keeping Money, it cannot be justly said they desire, and endeavour to please him.

*The covetous, the Lord abhorreth, Psal. x. 3.*

In *Prov. xxviii. 16.* it is said, *He that bateth Covetousness shall prolong his Days*, which implies that he who loveth Covetousness, is like to shorten his Days.

In *Isa. lvii. 17.* The LORD said of his People, *For the Iniquity of his Covetousness was I wroth, and smote him.* Hence it is very evident, that in Ages past, God inflicted destroying Judgments on his People for their Covetousness. And therefore covetous Persons have Reason to be afraid of his Judgments in the Day that he visits a Land for Sin.

It was a sad Complaint which God made of his People in *Ezek. xxiii. 31.* where he says to the Pro-



phet concerning them, *They come unto thee, as the People cometh, and they sit before thee as my People, and they hear thy Words, but they will not do them: for their Heart goeth after their Covetousness.* That is, altho' they profess Love, and Obedience to God, and attend the solemn Assemblies to hear the Words of the Lord delivered by his Prophet, yet they will not do them; their strongest, and prevailing Affections, being after Riches and other worldly Things, the Objects of their Covetousness.

Their Riches, and other earthly Things, are the *Idols* of their Hearts: therefore, Covetousness is declared to be *Idolatry* in *Col. iii. 5.* where Christians are commanded to *mortify — inordinate Affections, evil Concupiscence, and Covetousness, which is Idolatry.*

In *Ephes. v. 5.* it is declared, *That no Whoremonger, nor unclean Person, nor covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Christ, and of God.*

It appears from this *Declaration*, that it is decreed by the righteous Governour of the World, that *covetous* Persons shall not be admitted to partake of the Joys, and Happiness of the Kingdom of Christ, and of God: And this implies that they will be sent into endless Miseries in the next ~~World~~, and that they are liable to destroying Judgments in this, when God proceeds in visiting a Nation for Sin.

The Covetous, instead of looking to, and relying on the Lord, place a Confidence in their Wealth. *The rich Man's Wealth, is his strong City, and as an high Wall in his own Conceit;* as it is said in *Prov. xviii. 11.* But let such know, and consider those *Declarations* recorded in *Prov. xi. 4.* viz. *Riches profit not in the Day of Wrath;* and Verse 28. *He that trusteth in Riches shall fall.*

*Thus saith the LORD — Let not the rich Man glory in his Riches, Jer. ix. 23.*

In



In *Jer.* xv. 13. God says to the Wicked among his People, *Thy Substance, and thy Treasures will I give to the Spoil without Price, and that for all thy Sins, even in all thy Borders,* *Jer.* xv. 13. See also *Jer.* xvii. 3.

These *Declarations* plainly shew that the Covetous, and they who will go on in disobeying the Commandments of the Lord, have Reason to be afraid, when he is risen out of his Place to punish wicked Nations.

I have now considered the principal Sorts of Persons, Transgressors of one or other of the *ten* Commandments, against whom the holy God has denounced his awful Threatnings.

A righteous Nation, a holy City, whose Inhabitants know, and love, and serve the Lord, and make it their Practice to obey all his Precepts, have no Cause to be afraid, but abundant Ground for Comfort, and Joy on the Account of the manifold Promises of Blessings in this World, and of everlasting Felicity in the next, which are made to the Righteous.

But if the Inhabitants of a City, or Country, have revolted from God, if the Generality of them have cast off the Fear of the Almighty, and have long been regardless of his Authority, and Laws, and have gone on stubbornly in wicked Ways, and remain incorrigible, notwithstanding the Obligations of multiplied Blessings, notwithstanding the Patience, and long Forbearance of God, notwithstanding the divers Threatnings, and the Feeling of lesser Judgments, they have then the strongest Reasons to expect that the righteous God will proceed in visiting them for Sin, and pour out the Vials of his Wrath upon them.

I shall now conclude these Papers with an Address to the Inhabitants of *London, Westminster,* and all the other Parts of *Great-Britain.*

I need not tell you that Infidelity, and Profaneness, that a Contempt, and Derision of the divine Providence, and the holy Scriptures, are crying Sins among us; nor that keeping holy the Sabbath-Day, and a due Attendance on the publick Worship of God are generally neglected; nor that our Cities and Country have long been polluted with all Sorts of Immoralities; neither need I say to you that the holy God has shewn himself angry with us, by a Series of awful Judgments, tho' some of them thro' his abundant Mercy have been taken away.

And surely I need not say to you that Iniquities still abound among us, that Provocations of almighty Wrath are still committed, and that there appears very little of Reformation; neither need I add that the Tokens of God's Anger do still subsist.

The great God has given us Warning after Warning, and Stroke after Stroke, and then ceased awhile, and waited to see whether we will consider our evil Ways, and repent of our Sins, and return unto him; he has waited, and still waits that he may be gracious to us; that he may, consistent with the Honour of his Government, with the Glory of his Name, forgive our Sins, and be reconciled unto us, and bless us. But the Reconciliation is not yet brought about; No, for we stubbornly persist in our Rebellion against him: And it is too evident to be denied that his Hand is still stretched out against us.

Was it not that holy God who is of purer Eyes than to behold Iniquity without Abhorrence, and without being incensed against the wilful Transgressors of his Laws? Was it not he who permitted our Enemies to draw the Sword, and from a Number, small, at first, to increase into a Multitude, and to march thro' the Heart of our Country, and to approach

proach so near this our Metropolis, as to fill the Minds of all true Protestants, and faithful Subjects of our gracious Sovereign with a Dread of the Consequences, if he had not by his Influence turned them back by the Way that they came, and afterwards intirely subdued them? Was it not he, who sent the mortal Sickness among our Cattle? and who has been thro' a Course of several Years destroying them! and shewing that he can as easily destroy our Persons! and does he not awfully proceed, in the Way of his Anger, by smiting the Beasts of the Field still with Sickness, and Death, in divers Parts of the Country?

Pray consider, That *Destruction of Cattle* is one of God's threatned Judgments; and that this still subsists in the Land; and that Earthquakes are another Sort of them, very terrible: And let us keep in Remembrance how the Almighty has once and again very lately made the Earth to tremble under these great Cities; and has violently shaken the Houses of the Inhabitants over them; and that the divine Power might either have caused the Earth to open and swallow up the Buildings, and all the living Creatures that are upon it, or else without the Opening of the Earth might have shattered, and thrown down even the strongest Edifices, and have crushed to Death those who dwell in them; and who can tell what, or how many of his other Threatnings will be executed among us, or how soon!

I entreat you to read again, and again, and revolve in your Minds what has been offered to your Thoughts in the foregoing Papers.

Let every one faithfully examine himself, and consider whether he is not of one or other of the SORTS of Persons whom God has threatened, not only with everlasting Torments in the future State, but with Miseries, with Distress, and Destruction even in this World, when he visits Cities, and Nations for their Sins.

If you compare your Lives with the holy Laws of God, your Consciences will tell you, whether you are among the miserable Objects of the divine Threatnings.

And is this your Case! I must then tell you, that you are under a dreadful Sentence of Condemnation.

For hitherto you have not repented of your Sins, nor believed on the Lord Jesus Christ.

In *John* iii. 18, 19. it is thus declared, *viz. He that believeth not is condemned already, because he hath not believed on the Name of the only begotten Son of God. And this is the Condemnation, that Light is come into the World, and Men loved Darknes rather than Light, because their Deeds were evil.*

O how deplorable is your Condition! in being Enemies to God by your wicked Works, in being the Servants of Sin, and Satan? How deplorable, I say, is your Condition, whatever be your worldly Honours, Riches, and Possessions, or Eminency for Learning! *Know ye not that to whom ye yield yourselves Servants to obey, his Servants ye are, to whom ye obey, whether of Sin unto Death, or of Obedience unto Righteousness!* *Rom. vi. 16.*

How lamentable is your Case in your being Objects of the divine Anger! For *God is angry with the Wicked every Day*, (*Psal. vii. 11.*) He is so continually; and how wretched are you, in your being obnoxious to all the Miseries threatned to be inflicted in this Life! and in being liable to a speedy Death, and to the Pains of Hell for ever!

And what Comfort, what Peace can you have in your present State? *There is no Peace, saith my God, to the Wicked*, *Isai. lvii. 21.*

What have you to yield unto your Souls a rational, a sincere Consolation! Have you stately Houses, rich Furniture, large Estates, and great Honours? yet these do not satisfy you.

You



You seek after Pleasure, and Joy in sensual Entertainments; your Ears are delighted with exquisite Musick; your Eyes are pleased with a vast Variety of the agreeable Objects of Sight! Numberless are the Recreations, and Amusements, which human Invention has contrived to take up your Time.

But these Things do not satisfy you! you are at great Expences, and often take great Pains; you fatigue your Bodies, and prejudice your Health in Pursuits of Objects, to gratify one or other of your bodily Senfes.

And in the midst of your highest Enjoyments, you still find something wanting to give your Minds satisfying Joy! you have not yet found Rest for your Souls!

And all the while that you have an Affluence of worldly Things, you are wretched Creatures. The Curse of God is upon you! you are liable to a Variety of Distempers, to the Gout, to the Stone, and to a thousand other bodily Diseases, to Melancholy, to Despair; and you are obnoxious to Enemies, to Shame, and to a Diversity of Afflictions, which you cannot comprehend, and liable to everlasting Torment in the next World.

But I may add, that altho' your present Condition is bad beyond Conception, yet you may be delivered from it! There is a sure Way to Safety, Comfort, and Happiness, both in this World, and in that to which you are going. Read again, and ponder in your Thoughts what has been proposed to your Consideration in my former Letter, Pag. 28, 29, &c. for the Encouragement of your Hope and Joy in following the Directions of the Gospel.

Repent of your Sins, and believe in the Lord Jesus Christ and all your Iniquities will be forgiven you. Our good God, tho' you have provoked him Times and Ways without Number, will then be reconciled to you; and your eternal Salvation, and  
Happiness

Happiness through the crucified, the risen, the exalted and blessed JESUS will be sure.

O become sincere Disciples of the crucified, and risen Jesus! take him for your Saviour, and Prince! for your Master, and Lord! and trust in him, and in him alone, for a compleat Salvation from all your Sins, as well as from the everlasting Punishment due unto you for them! Trust in him alone for Holiness, and Happiness; for Grace to encline, and enable you to lead holy Lives according to the Will of God.

Then will you find those rational Pleasures, those sincere Comforts, and that solid Peace and Rest for your Souls, which you never knew before! then will you know the Difference between the Pleasures of Sin, and the Consolations which the Gospel administers to penitent, and believing Sinners! then you will despise, and abhor your former carnal, and sensual Delights, and find that Satisfaction in the Service, and Enjoyment of God, which you would not part with for ten thousand Worlds. This has been the Experience of those who formerly practised the like Sins, and pursued and enjoyed the same sensual Pleasures as yourselves, but since have been truly converted, and have accepted of Christ, and joined themselves to the Lord in his gracious Covenant, and walk closely with him in the Way of Holiness, and known by Experience that the Pleasures of a religious holy Life, are inexpressibly greater than those of Sin.

And O that it may please the God of all Grace, by the mighty working of his holy Spirit, to put it into your Hearts sincerely thus to express yourselves unto him, *viz.*

“ O holy, and most merciful God! I am now  
 “ convinced that I have long been a vile, sinful,  
 “ guilty, and a rebellious Creature against Thee!  
 “ convinced that there is a sinful, and dreadful De-  
 “ pravity

“ pravity in my Nature, and a strong and prevail-  
 “ ing Bias on my Will and Affections to Things  
 “ contrary to thy Laws! and that I have been eagerly  
 “ pursuing Objects, unbecoming the Desires, which  
 “ I ought to cherish! I am now convinced that I  
 “ want a Saviour! and that I must be miserable for-  
 “ ever without one!

“ I am now convinced that thy only begotten,  
 “ and well-beloved Son, the blessed Jesus, is the  
 “ Saviour, and I thankfully accept of him as my  
 “ only Redeemer! as my great Prophet, Priest,  
 “ and King!

“ Faith is thy Gift! Lord, bestow this heavenly  
 “ Gift on me in a large Measure! and quicken  
 “ me by thy Spirit, who am naturally dead in Tref-  
 “ passes, and Sins!

“ O make me a new Creature in Christ Jesus!  
 “ Make the old Things to pass away, and all  
 “ Things to *become new* \* and holy in me!

“ I now renounce all my Sins! I give up myself  
 “ unto Thee, to be thine in the everlasting Cove-  
 “ nant; and to be instructed, inclined, and enabled  
 “ always to live according to the Engagements of  
 “ it.

“ O pardon all my Sins! be Thou my reconciled  
 “ God, my Lord my Lawgiver, and my Portion,  
 “ now henceforth and for ever! Amen, for the  
 “ Sake of Christ, as my Advocate, and Redeemer.  
 “ Amen.”

Thus be you prevailed with to accept of Christ,  
 and devote yourselves to God; and testify the Sincer-  
 ity of your Faith in Christ, and the Uprightness of  
 your Hearts, by a constant Attendance on the pub-  
 lick Worship of God, and a conscientious Obedience  
 to all his Commandments.

\* 2 Cor. v. 17.

And let not the Scoffs and Derisions of any of your Acquaintance make you ashamed of the Gospel of Christ, who suffered Death, that you might obtain Forgiveness, and everlasting Life! nor ashamed of observing his Sabbaths, and Ordinances, nor of owning his Cause, and his People.

Let the Operations of the Divine Providence be compared with the *Declarations* of God recorded in his Word, and they are a perpetual Evidence of the Divine Authority of the sacred Scriptures, and of the Truth of the Gospel! An Evidence of the Being, Wisdom, Power, Goodness, and Righteousness of God, and of the Unreasonableness of Atheism, and Infidelity, and indeed of all Irreligion.

Many other Things I might fitly propose to the Consideration of the Inhabitants of *Great Britain*, who have long been under the Threatnings of the Word and Providence of God; but I will only add, that God, in the Time of his awful Visitation of Cities and Countries for Sin, will make a Difference in his Dealings with the Righteous, and the Wicked. See *Isa. iii. 10, 11. Say ye to the Righteous that it shall be well with him: For they shall eat the Fruit of their Doings. Wo unto the Wicked, it shall be ill with him: For the Reward of his Hands shall be given him.*



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